



ANNIE BESANT

THE
BESANT SPIRIT

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THE BESANT SPIRIT

VOLUME 2
IDEALS IN EDUCATION

COMPILED MAINLY FROM THE WRITINGS,
OF
DR. ANNIE BESANT

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PUBLISHER'S NOTE

THE response with which Volume I of this series has been received has necessitated a slight modification in our original intention, so that this Volume II will deal exclusively with Educational matters, to be followed shortly by a third volume devoted to Indian problems. We earnestly hope that this little trilogy may prove of help to all students in the various domains of life they deal with.

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INTRODUCTION

IN introducing the second volume of *The Besant Spirit* I feel very thankful to dwell on an aspect of Dr. Besant with which I became familiar during my many years of association with her in the field of education, especially in India.

It was in 1903 that I first had this privilege when Miss Arundale and myself came to Benares to help Dr. Besant in her wonderful educational work in connection with the Central Hindu College. I look upon the ensuing years, about ten in number, as among the happiest of my life, for I had a unique insight into the way in which a very great leader engaged herself in the building of the lives of the young citizens of the land.

In the first place, she was SHE. It was, of course, her personality that made all the difference, that so quickly removed all dross and so brightly polished the plenteous gold. It is always the personality of the teacher that counts far above his erudition, his genius, his attainments. The first work of a teacher is to inspire—to inspire before he teaches and as he teaches and after he has taught. Without the power

of inspiration he is as nothing. But with this power he may raise a race of great citizens, some among whom will become leaders of their country.

Dr. Besant inspired. If I look back upon her work in the Central Hindu College I see her as one who gave fire to the students as a whole, and no less to each individual pupil, however young, however ordinarily unreceptive to external influences. She electrified! And I see with the utmost clarity of vision that every teacher worthy of the name must have some power to electrify, to pull a lever which shall set a soul in movement towards its destiny.

She hastened her students, those who came into contact with her, on their way, so that they began to find life really worth living. She evoked from them the eagerness to do well that which lay before them to do—be it study, be it games, be it what form of activity it might.

She gave them a sense of responsibility, at whatever age they might happen to be. She treated them, however young, as friends of hers with no question as to difference of age or capacity. And by this I mean that she respected them, as she herself won respect from them. They never felt that they had to give her something that they did not receive from her, that they had to give something to her which they could not expect to receive from her.

She might be *primus inter pares*, but it was they who accorded to her the *primus*, and she who ever treated them as *pares*. So they became uplifted in her presence, and in her absence she was a happy reminder to them of all she would like them to be.

She never asserted herself. She never laid down the law. She never spoke as one having authority. She lived her own life finely, as everyone should live his or her life. And this living was her control over the students of the School and College—a perfect control because it was most welcome.

She would often tell the students how she regarded life, how it was compassion that meant most to her, compassion for the weak and helpless of whatever kingdom of nature, and how happy she was when she had the opportunity to help.

She would tell them how during part of her life religion had meant so little to her, but that as the years passed, and as she understood religion more truly, she knew that in the great religions of the world lay great and beautiful truths which must never be lost, and which could be lived to the greatest advantage of all who could see them. She warned her students against thinking that there were no pearls of price in any faith. She said that these pearls were indeed there, though often hidden by man's misuse of religion, by his distortion of it. We must seek these pearls and rejoice in them, even though there

may be many who would kill religion because to their blind eyes it is bare of pearls.

I think that one of her most glorious services to education in India lay in the great foundations she then laid of a deep and reverent insight into the essential value of religion, and into the essential brotherhood of all religions. Much fortunately has been recorded of her work in this important field of education. Then she would tell them with eyes afire of the deep worth of true and unselfish patriotism. She would reveal to them how passionately—the word is no exaggeration—she herself, foreign-born though she were, but mainly Irish as she would say with a provoking twinkle in her eyes, loved this adopted Motherland of hers. She would declare in the most inspiring accents that no sacrifice could ever be too great in the service of India, and her young audience would be breathless in eager yearning.

She would speak to them of reverence as of no less splendour than compassion, and she would speak as none but she could speak of the wondrous reverences whereby India's past became great, and by the example of which India shall become great again as her sons and daughters strive to reach the stature of their Aryan nobility. She would speak to the parents and teachers of the reverence-worthiness of their children, and she would speak to the children of all that they owed to parents and teachers.

And out of reverence comes graciousness and dignity, refinement and deference. How well I remember her telling us of the great precepts contained in Manu Smriti, of the great sacrifices, of the great dharmas, of the great ashramas—in fact of the ordered and purposeful life which each might lead however circumstanced.

Often and often, too, she would speak to us of chivalry, and especially of the chivalry to be observed in games, for the Central Hindu College was a games College. Perhaps we were more games conscious than curriculum conscious, or even than examination conscious except when the fateful and terrible moment of examinations descended upon us like the sword of Damocles released.

Frequently, when her engagements permitted, and often when they did not permit, she would attend the matches in which the various teams might be engaged. She would be happy if we won, provided we won well. She would be no less happy if we lost, provided we lost well. And by "well" she did not merely mean after having played our best, but even more after having behaved with the utmost chivalrousness towards our opponents. I remember her saying on more than one occasion; "I am proud of my sons." And her pride was pride in the honour we had added to our College and so to India, in our behaviour as Indians, in the fact that we honoured our opponents

far more than we sought any advantage for ourselves.

She wanted the students of her Central Hindu College and Collegiate School to be good students. She wanted them to be reasonably successful in their examinations—though she was well aware of the utter futility of examinations. She wanted them to be good at sports of all kinds. But above all, and supremely, she wanted them to be gentlemen in the finest sense of the word. To this end she directed all her energies and available time, for even when she gave lectures, she never omitted to apply the theme as it might be developing in any particular address to the unfoldment of character, to the intensifying of the gentlemanly spirit, to the stimulation of good manners. I do not think she had a greater pleasure during her association with the Central Hindu College than when a Director General of Education in India wrote that the students of the College and School had good manners and were gentlemen. She felt that the educational work she had been so largely instrumental in establishing was fulfilling its purpose.

Vulgarity, crudeness, coarseness, irreverence, cruelty, the spirit of ridicule—all these were abhorrent to her, and since she was so great an example of the opposite of all of them I am bound to say we did not suffer from them to any appreciable extent. She was above

all else a gentlewoman and her pupils had every incentive to be gentlemen.

You see that all these things came first with her so far as real education was concerned. The subjects of the curriculum and all the discipline very much second. By no means did she ignore them. She knew the importance of study and she recognised the inevitability of examinations under the prevailing ignorance as to the true purpose of education. But she wanted discipline to be self-discipline, and study to be happy study, with no element of coercion in it.

And she was ever emphatic that graciousness, courtesy, reverence, friendliness, compassion, service and where expedient sacrifice, understanding, dignity, grace—these were the vital subjects of education, and must always come first, must always have pre-eminence over all other elements of education.

How different was the atmosphere of the Central Hindu College from all other educational atmospheres I have contacted. How different the spirit of education from the spirit of education then prevailing, and prevailing now for the matter of that. How different the ideals of the Central Hindu College, based as they were on the spirit of India and not on a foreign spirit as was then, and still is now, the prevailing system of education.

It is most regrettable that the much vaunted Wardha scheme of education brings us little if at all nearer to

the establishment of an educational system based on Indian traditions and Indian needs. The Wardha scheme is largely a fanatical scheme having an utterly inadequate contact with the deeper fundamentals of the nature of real education. It misses so many essentials and stresses so many elements of secondary importance. It seems evident that the present foreign-trained generation must pass away before the ground can be clear for a penetrating perception of an Indian education which shall be really Indian.

While in this last physical incarnation, Dr. Besant vividly revealed the true spirit of Indian education, as will in part appear in the pages which follow. But just as in politics fanaticisms of all kinds obsessed both crowds and the then leadership such as it was, so that she was rejected of the multitudes and their advisers, so also in education she was ignored and the great educational organisation which she built up was suffered to die by those very people in whose truest interest it was for it to live and grow. Dr. Besant's educational activities survive, her spirit survives but in one or two educational institutions, and those in southern India.

It is sad to see her birthday being celebrated year after year with fulsome flattery by those very people who worked against her when she was what we miscall "alive". Indeed is her name being exploited, even to the extent of being given to institutions and activities of which she would never have approved.

Those of us who knew her greatness and did our utmost to stand by her in her great fights for freedom must now preserve her memory from insult and preserve in its purity that spirit which made her the leader she was, that spirit of the noble gentle-woman that made her leadership so wonderfully compelling,

THE FOUNDING OF THE CENTRAL HINDU COLLEGE

The Theosophical Society, from the time of the arrival of its Founders in India, has always been deeply interested in the education of young Indians in the spirit of the Motherland. Colonel Olcott, President-Founder, started the Olcott Harijan Free schools for the education of the Panchama outcastes, dotted India with Hindu schools, Boys' Aryan Leagues and libraries, and sponsored and published *Arya Bala Bodhini* for Hindu boys.

When Mrs. Besant first came to India in 1893, she was deeply stirred by the condition existent in education. She found young Indians given only a purely secular education by Government which was leading them from their own deep philosophy and culture into agnosticism and materialism. With her characteristic vigour and determination, she lectured throughout India, attempting to revive interest in Hinduism.

Five years after her first visit to India, at a meeting held in Benares on 10 April 1898, at which were also present Babu Upendra Nath Basu and a number of prominent Theosophists, it was "resolved that the Central Hindu College be started next July." An Executive Committee was formed on the spot "to carry on the scheme" and Arthur Richardson, Ph.D., was appointed as the first Principal of the College.

On 7 July 1898 a College, affiliated to the Allahabad University and a Collegiate School were started with only two classes in a small house in Benares. Mrs. Besant's fervent appeals touched the hearts of the Indian people, and monthly subscriptions amounting to Rs. 350 were soon guaranteed for six years.

The aims of the new College were clearly stated to be supplemental to and not rivalling those of already existing institutions, i.e., it would be a religio-secular college, teaching the deep truths of the Hindu Religion, and seeking to unite the best of Hindu culture with the best of Western principles of education—a "college and school wherein students shall be taught to live and think as true Hindus while assimilating all that is best and highest in European learning, so that their lives may be moulded from the very beginning . . . as only they can be by The Theosophical Society."

Lord Curzon expressed great sympathy with the Central Hindu College Scheme, and his private secretary

personally wrote to Mrs. Besant wishing success to the movement.

Among the first of those pioneers who helped Mrs. Besant were Babu Bhagavan Das, Babu Upendra Nath Basu, Babu Gnyanendra Nath Chakravarti, Pandit Cheda Lal, Mr. Bertram Keightley, Dr. Arthur Richardson, Miss Lilian Edger of New Zealand, and Miss Palmer from America. Dr. Richardson was the first Principal and Mr. Harry Banberry the first Headmaster.

The movement made such great strides in its first year that the first anniversary of its founding was celebrated on 27 October 1899 in its own palatial buildings and grounds, valued at Rs. 50,000, the gift of the Maharaja of Benares. It had a staff of eleven teachers, mostly Indians, an enrolment of 177 students of whom thirteen were being educated without charge. In the library were 2,500 volumes, many of them very valuable, some Rs. 7,000 had been promised to build a laboratory, Rs. 6,000 had been offered to establish a scholarship, and from private funds a boarding-house for 40 pupils was under construction.

In order to stimulate interest, Dr. Besant herself gave a course of lectures in the Autumn of each year on Hindu religion, ethics, and philosophy.

The fame of the College spread all over India, and the general interest necessitated the merging of Colonel Olcott's *Arya Bala Bodhini* into a journal for the college called *The Central Hindu College Magazine*.

Many are the pitiful tales told in these days of children who walked literally for hundreds of miles, living on the rice-balls found at places of sacrifice, to request admission to this school of their dreams, where they could gain a truly Aryan education.

The Board of Trustees, on which served many leading orthodox pandits of Benares as well as men high in the service of the Crown, had the confidence of the public. As a result the movement grew and within two years' time over Rs 1,40,000 in cash and Rs. 80,000 in real estate had been donated.

In 1903 Dr. Arundale came to Benares, first as a professor, later as Headmaster, then Vice-Principal, and finally on the death of Dr. Richardson, he became Principal.

That the Central Hindu College met a real need was evident from the "grand chorus of approbation" constantly given it from the Indian Press, expressing its debt of endless gratitude to The Theosophical Society.

From 1903 to 1913, the College grew in numbers and influence and finally came the movement for the establishment, around this nucleus, of the Benares Hindu University. Dr. Besant with characteristic generosity acceded to the request that the Central Hindu College be merged in the University, as such a University she had long visioned, and so the College was turned over to the University Governing Board, of which she was a member, upon its foundation.

NATIONAL EDUCATION IN INDIA FROM 1913

When it had been resolved to hand over the Central Hindu College to the Hindu University in Benares in order to meet the demand of the government that an existing College should be the nucleus of the proposed University. The Theosophical Educational Trust was founded to carry on the traditions so nobly promulgated by the Central Hindu College. Its objects were "to establish schools and colleges open to students of every faith, in which religious instruction shall be an integral part of education." Under its fostering care the ideals of national Education spread abroad and in 1914 fifteen schools were under its management, attended by 2608 pupils and staffed by 122 teachers. From then on the number of schools under the management of the Trust grew each year, ranging through Panchama and Sanskrit Schools, to Elementary and High Schools and Colleges affiliated to Universities. The ideals for which the T. E. T. stood gained a much wider acceptance even than the schools themselves, for the public eagerly welcomed ideas which brought education into touch with practical affairs and with Indian life.

In 1916 it was decided to form a "Society for the Promotion of National Education," as a result of which the T. E. T. resolved at its annual meeting on

27 December 1916 to make a present of its colleges and schools to the Society "as far as possible" and gave its President "power to use the Trust as a nucleus for the proposed Board of National Education" thus making the T. E. T. the seed of an even greater movement. In May 1917 many prominent All-India leaders of the various political persuasions assisted at its inauguration and enthusiastically accepted places on its Board.

Dr. Besant continued to give constant counsel and inspiration, and both she and Dr. Arundale did much by their many articles in the press to arouse and keep alive the interest of teachers and parents in the fundamental aims and methods of education. Undoubtedly also the speech made by Dr. Arundale at the National Congress meeting in Lucknow in 1917 greatly stimulated its growth.

A further step in spreading inspiration in the educational field was the founding in 1917 at Adyar of the Theosophical Fraternity in Education, with Dr. Besant as Patron and Dr. Arundale as President.

During the next few years there was steady and satisfactory progress, but financial support fell constantly short of the urgent needs and the burden of the monthly expenditure was being borne by Dr. Besant practically alone, or with such assistance as came because of or through her. A financial tour undertaken by Dr. Arundale in 1921 to stimulate

interest by magic lantern lectures and talks, resulted in the collection of Rs. 65,000.

A new venture was started in 1922 by Dr. J. H. Cousins and others—the Brahmavidyashrama, which aimed at being an International University hoping to counteract the modern tendency of over-specialisation. In 1924 the S. P. N. E. gave up its specific work and once more the T. E. T. took over the reins of management. Their work constantly developed and their success can be measured by the rapid spread of their methods to many other institutions.

Since then even more ambitious work has been started and in 1925 the World University Association was inaugurated with Dr. J. Emile Marcault as its Director. Its objects were to bring to a synthesis the various sciences of man, and to diffuse among scientific circles the results already obtained. From the first the results and the recognition obtained in the outside world were very encouraging and in 1927 an Indian Section was founded and local groups took up the work all over the country. The Brahmavidyashrama was affiliated to it and the Theosophical Fraternity in Education was re-organized with a view to diffusing among the public the idea of a Theosophical University.

Still the work went on and in 1934 the Besant Memorial High School was founded at Adyar to perpetuate in a practical manner the services of Dr. Annie Besant to Education. It is a co-educational school

attended by 200 students, many of them boarders, and staffed by 20 teachers. The hope is that it may blossom into a College and later into a University. Working in close cooperation with it is the International Academy of the Arts founded in 1935, with Shrimati Rukmini Devi as its President. It has two objects: to emphasize the essential unity of all true art and to work for the recognition of the arts as inherent in effective individual national and religious growth.

It can thus be seen that unremittingly and steadily the work in the educational field in India has gone forward under the inspiration and leadership of the successive Presidents of The Theosophical Society. The ideals set before the movement in Dr. Besant's "Principles of Education" have been constantly before the eyes of Theosophists throughout India.

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INDIAN IDEALS IN EDUCATION

WE are to seek for the Indian Ideals which flowered into the National Life ; for every country has its own Ideals, and according to the nature of the Thought which is the generating Seed, so is the nature of the National Life which grows up therefrom, and sends forth the branches and bursts into the blossoms which are the products of the National Activity.

The Secret of India's Immortal Youth

Says the Upanishat : “ Man is created by Thought, and what a man thinks upon that he becomes ; therefore think upon Brahman.”¹ So also with Nations, since there is no creative Thought other than that of Brahman in manifestation ; and because there were so many in India who ever thought of that Supreme, therefore did India flower out into a civilization unrivalled in the depth of its Philosophy, in the spirituality of its Religion, and in the perfection of its Dharma of orderly and graded Individual and National Life, expressing as none other has ever done that balance, that equilibrium, which is Yoga ; that which saved her, when all the contemporaries of her

¹ Chhandogyp., III, xiv, 1.

splendid Nationality have been carried away by Time's tremendous rapids, and scattered as wrecks over the far horizon of the boundless Ocean of the Past. She shares their Past, but they do not share her Future, for not theirs the secret of her immortal Youth.

And what is that secret? It lay hidden in her Education and her Culture, or rather in the Ideals which created these; for the Idea is prior to the form, and if to-day men think that her strength is dissipated, her energy outworn, it is because she has for a moment—for what is a century and a half but a moment in her millennial life?—sold her birthright, as her Mother's first-born child, for a mess of western pottage. Let her turn again to her Ideals, and she shall renew her strength. For Ideals are the generating Life which unfolds through many incarnations, embodies itself in many a successive form, but remains ever true to type. We, who believe in India's Immortality, do not need to reproduce the bodies, the forms, of the past, but we need that that life, the life of the Mother Immortal, shall embody itself in new forms, but that it shall be Her life, and not another's.

Education and Culture

Let us distinguish between Education and Culture. Education is the drawing out and training of inborn capacities and powers—brought over from former lives and developed in the Svargic or Deva world—

which lie as germs in the Vijnânamayakosha, the intellectual aspect of the re-incarnating Self, the triple-faced Jivâtma, or Âtmâ-Buddhi-Manas. These germs, ready to sprout forth and to grow, germs of the qualities which are to manifest through the Manomayakosha, are as it were, sown in that stage of the consciousness which we call the Lower Manas, for the expression of which, with the emotions, the Manomayakosha is framed. First, the preparatory stage of re-incarnation begins in which this kosha, the sheath of the mind and the emotions, is formed then followed the Prânamayakosha, that of passions and life-energy ; and then the Annamayakosha, the sheath formed by food, the dense physical body. These three are new with each rebirth, and education has not only to draw out and distribute the germs through each sheath, but to develop them, train, and make the sheath sensitive and responsive to the impacts from the external world, accurate in recording them, and in sending them on to the mind, which connects the impression with the object causing it, and thus establishes relations between itself and the outer world, these relations and the action of the mind upon them being Knowledge. Observation by the sense-organs in the physical body ; the effects of these on the sense-centres, as sensations ; the perception by and the action of the mind on these by memory, analysis, comparison, classification, inter-relations

(causes and effects), reasoning on them, anticipation, all these form the field of Knowledge which is tilled by Education.

Culture is the result on the mind of certain forms of knowledge, and is based on these ; but it differs from Education in that it is not the drawing out and training of faculty, but is the result of the exercise of faculties on subjects which arouse sympathetic emotion and imagination, broadening the mind, eliminating personal, local and racial prejudices, acquiring an understanding of human nature in its many aspects, and contacting the life-side rather than the form-side of creatures ; hence the quick internal response to other lives, and the intuition of the unity of life beneath the diversity of life-expressions. The difference between Education and Culture is symbolised by the condition of entry into the School of Pythagoras, acquaintance with " Mathematics and Music " —the capacity to use the Intellect—Higher Manas, or Manas in the Vijnânamayakosha—by synthesising the products of the mind and discovering the laws producing them, and by the purifying of the emotions by Beauty. Literature and Art are the instruments of Culture. Science and the " clear cold light " of reason are the area and the guide of Education. The Life in Nature and the intellectual intuition, which recognises truth by its harmony with his own nature—" whose nature is Knowledge "—are

the area and the guide of Culture. If these are completely separated during the plastic period of youth, Science tends to hardness, and, in over-specialization, to narrow-mindedness and intolerance ; Culture tends, when exaggerated, to false sentiment and fastidiousness in non-essentials. The training of the instruments of knowledge and the storing of the memory with facts is the work of Education by others in youth, and their application to new facts and conditions is the self-education which continues during life. Culture in youth consists in the unconscious development and refinement of passions into emotions amid beautiful surroundings, for the contact with beautiful objects and the evoking and the control of the emotions in response to them, and the moulding of these by Literature and the Arts, develop the discrimination which is an element in self-culture, the critical faculty which manifests as a balanced judgment, not as mere fault-finding, and lends poise, dignity and gentleness to the attitude towards life. We shall see in a few moments how Beauty was an essential feature of the Indian Ideal of Education and Culture, and the necessity for the revival of this Ideal in modern life.

Educational Systems : Ancient and Modern

But let us first realize two fundamental differences between Ancient and Modern Systems of Education in their relation to the State, one of them prevailing

alike in India and in Britain, and the other peculiar to India.

In the Ancient System of India, Education and Culture were self-controlled, and while the State, the organized Nation, profited by them and from them drew its dignity, its religion, its morality, its effectiveness, and its consequent efficiency, the Legislative and Executive Departments of its Government exercised over them no control, and did not interfere with their management. Kings built Universities and bestowed on them wealth, but claimed in them no authority. A Monarch might enter into the Convocation of a University, but no one rose to greet him and he took his seat like any other visitor; but on the entrance of its Head, the "Venerable of Venerables," all rose and turned their faces towards him and in silence awaited his words. The University was the Temple of Learning, and the learned were its only Hierophants. When Learning visited Royalty, when a Wise One entered a Court, even Shri Krishna descended from His throne and bowed at the feet of the Sage.

In the Modern System, Education is under the control of a Government Department, the Legislature makes laws for it, the Executive appoints its Directors, or the Ministers, who are really its Masters, sends its Inspectors into its Schools and Colleges, and puts the Educators into a steel-frame, which it mis-names

efficiency. This is now alike in East and West. But in India, where Kings had been its nursing fathers and had poured out their treasures at its feet, the foreign Government ignored the Ancient System, and, as its rule spread, Education and Culture died of starvation in the Kingdoms which became Provinces. The splendid inheritance from the Indian Past—Hindu, Buddhist and Muslim—disappeared, leaving only the Schools of Pandits, maintained by Indian Princes or by the reverent charity of the Hindus, till but one University, that of Nadiya, survived; the Temple and Musjid schools remained for a while and the muffasal village school—that which the East India Company, on being compelled by the British Parliament to spend a lakh on Education, called in 1814, “this venerable and benevolent institution of the Hindus,”¹ after the testimony of Sir Thomas Munro in 1813, that there were “schools established in every village”². The East India Company ascribed to these the “general intelligence of the natives as scribes and accountants”.³ Dr. John Matthai, in his *Village Administration in British India*, says that “when the British took possession of the country,” they found in most parts of the country (except western and central India) that “there existed a widespread

¹ *Village Administration in British India*, Chap. II, para v, p. 43.

² Evidence before the Two Houses of Parliament, March and April, 1813, see Note D, in James Mill’s *History of British India*, Vol. I, p. 371, 5th edition.

³ Matthai, Loc. cit.

system of national Education".¹ Even in 1838, Adam's Reports show a similar state of things in Bengal. He reports the results of an enquiry, held in 1835-1838, made in typical districts of the Presidency, and found both Toles and Madrasahs (High Schools) and Pathashalas and Maktabs (schools attached to Temples and Musjids). Colleges were found, he writes, in "all the large villages as in the towns. The age of the scholars was from about five or six to sixteen. The curriculum included reading, writing, the composition of letters, and elementary arithmetic and accounts, either commercial, or agricultural, or both." I may add that in the Village Schools "Elementary Arithmetic" included multiplication tables not of only 12×12 , but up to 20×20 . The Schools however continued to diminish in number. The *Quinquennial Review* for 1907-1912, shows 2,051 Madrasahs in 1907 against 1,446 in 1912, and 10,504 Musjid Schools in 1907 against 8,288 in 1912.

Let us pause for a moment on the age of the scholars mentioned above. In the old days, the education of the child up to the age of seven seems to have been more in the Home than in the School. From seven to sixteen, the boy was to be taught and trained in school, and then to pass on to the University. The stage of infancy ends at seven, and up to that age, the body should be the first care, and lessons

¹ Loc. cit., p. 42.

should be in the form of play, and great freedom of choice should be given to the little ones. No care in later life can restore the stamina of the body ill nourished, or unwisely nourished, during those first seven years of life. With the joint family system there were children enough in the household, including those of the dependents, to make a society for the children, in which they learned unconsciously lessons of kindness, of courtesy, of gentle manners and refined speech, of little sacrifices born of love, of mutual helpfulness and mutual service. With the narrowing of the home circle, the playing school is in many ways better and the children are happier in the merry games and the gay company of their little comrades. But the school must be well-chosen, the teachers tender and helpful, songs, stories and play that exercises and trains the senses, the hand and the eye, and teaches graceful harmonious movements, are enough.

From seven to fourteen are the years for training the memory and the emotions, for the stories of heroism and of virtue that inspire, drawn from the history of the Motherland, and great man and women; stories, too, of other countries, of all that can arouse enthusiasm and inspire to service. Thus will the children have their minds and emotions so trained as to fit them to cross in safety the perilous bridge between childhood and youth. From fourteen to twenty-one

is the time for hard mental study. By sixteen, the special capacities will have shown themselves, and will mark out the best avocation for the future life, and specialized Education may safely begin. This is but the barest indication of the broad stages in the preparation for manhood and womanhood, the Ideal of the Student Order of the well-regulated life.¹ But the knell of popular education was struck in 1854, when Sir Charles Wood tried, and the Government supported, the singular experiment of teaching the people in a foreign tongue, with the result that after seventy years, only 3.4 per cent of the people receive primary education. So we have three stages in Education in India in relation to the State . I. Lavish help from Rulers and complete liberty of Education, paid for by the wealthy and free to the poor, who, in exchange, served their teachers and performed household duties , II. Entire neglect for 97 years, with an interval when a lakh a year was spent on it ; III. The Government English-speaking Schools and Colleges, and later Universities with, of recent years, partial and grudging introduction of the vernaculars.

Education and the State

How shall we apply the Indian Ideals to the salvation of Modern Education and Culture in India ? That is the question which Indian Universities alone can solve,

¹ *Ancient Indian Education*, Rev. F. E. Keay, pp. 145,146.

and before they can answer it, nay, before they can even begin the task, the old relationship must be recreated between the State and the Universities. Learning must again be inspired with the Ancient Ideals, and these will be embodied in new forms. And in order that these new forms shall be expressions of India's life, and not strait jackets to confine her, the old Freedom must be restored to Education and Culture. Governments should assign to educational and cultural institutions the material means for their support, gifts of land, grants of money for buildings, and for the necessary equipment, so that they may be able to give to the Nation the priceless assets of learned and skilled men and women of high character, to carry on the work in every department of National Life. Money given to Education by the Nation is not a gift, but an investment. It returns high interest to the Nation as well as power and happiness to the individual. Learned men produce literature which raises the Nation in the eyes of the world and, far more important, spreads knowledge over the earth, literature which ennobles and inspires not only contemporaries, but generations yet unborn. Science makes discoveries which add to human knowledge, increase man's power over the forces of Nature, and—if it tread only righteous paths—will preserve, uplift and strengthen human life and human happiness. Only by Education and Culture of man's spiritual, intellectual,

emotional and physical nature can he be lifted from the savage to the Sage and the Saint, can poverty be abolished, can society be made fraternal instead of barbarous, can crime, the fruit of ignorance, be gotten rid of, and international and social peace replace war and the strife of classes Avidya is the mother of poverty, of sorrow, of misery. It is the darkness which the Sun of Vidya must chase away.

A generation of really educated people, with a proportion of the cultured, will change the face of India. Japan educated her people in forty years. As rapid as was the destruction may be the recovery, and each successive generation will show an improved result. Already¹ Indian Ministers have made Primary Education free in seven Provinces and compulsory in three, compulsion to be introduced as rapidly as possible in the other four. When India gains her own political Freedom, may she be wise enough to restore Freedom to Education and Culture, and, once more, the highest Honour to Learning.

The Place of Mother Tongues

After Freedom in the Educational and Cultural field is won, for it is not possible until this Freedom is possessed, the very first thing must be the restoration of the Mother-tongues of India to their proper place

¹ In 1925. [Ed.]

in that field. Nothing so denationalises a people as the imposition upon them of a foreign tongue, dominating their life and thought. When Germany, Russia and Austria rent Poland into three fragments, each banned the Polish tongue in the schools and imposed its own. Macaulay, with the most generous feeling and the most utter ignorance, urged the substitution of the English language, literature and civilization for those which he regarded as heathen and superstitious. The Mother-tongues were despised, and a gulf was dug between the English-educated minority and the learned in the ancient Mother-language and the middle classes educated in tongues derived from it. The free Universities will use the languages of the country throughout all schools and colleges, with English as a second language, and probably other tongues as well. So far, the Universities have given little culture, that has been gained by individuals for themselves. But free Universities will have curricula which shall give both Education and Culture. Students will, as of old, be surrounded with Beauty in the Schools, the Colleges, the Universities.

The Place of Religion in Education

The second basic difference between the Ancient System and the Modern English one, as imposed on India, is the absence of religious and moral education. In Britain itself, the religion of the country and the

morality based on it are taught in the Schools as an integral part of education ; lately, as Nonconformity and Free Thought spread, a conscience clause has been introduced exempting children, whose parents objected to the Anglican form of Christianity or to Christianity itself, from compulsory attendance at the religious services and lessons. But when the rule of the East India Company spread, and English Education was introduced into India, the Government Schools dropped religious and moral teaching, since, on the one hand, a Christian Government could not teach heathen religions, and, on the other, as there were several religions in India, the Government must treat them all equally, and therefore remain neutral in regard to them. Thus Indians must pay the taxes which keep up Government and other Schools, and must further send their children to these, or to Missionary Schools where an alien religion is taught, or open their own Schools and teach any religion they belong to, Government giving them grants-in-aid.

Modern Education in India has practically confined itself to the training of the mental and intellectual nature, and has ignored the unfolding of the spiritual nature, the evoking and training of the emotional nature, and, until lately, the development and training of the physical body to a high state of efficiency. The result has been, in the older generations, the over-strain of the nervous system, the enfeebling of

the physical health, the shortening of the period of vigorous maturity, often a sudden breakdown, or, at best, the premature appearance of debility and old age. Further, the exclusive development of the intelligence and the neglect of the emotions has overstimulated the self-regarding instincts, and has largely destroyed the feeling of Social and National Dharma, of duty to Society and to the Nation ; hence the decay of public spirit, of social service, of responsibility and of sacrifice for the common weal, which characterize the good *citizen* as distinguished from the good *man*. These were prominent in the results of the Ancient System ; as Shri Krishna said :

Janaka and others indeed attained to perfection by action ; having an eye to the welfare of the world, thou also shouldst perform action. Whatsoever a great man doeth, that other men also do ; the standard he setteth up, by that the people go. . . . As the ignorant act from attachment to action, O Bharata, so should the wise act without attachment, desiring the welfare of the world. . . . He who on earth doth not follow the wheel thus revolving, sinful of life and rejoicing in the senses, he, O Partha, liveth in vain.¹

Vocational Education

This brings us to a very serious question, which has to be decided before you can settle the grading of your Education and Culture ; that which in the West

¹ *Bhagavad-Gita*, iii, 20, 21, 25, 16.

is called "Vocational Education." This is founded on the realization of the fact that in modern days society is no longer a cosmos, but has fallen into chaos, into anarchy, and that this disorder must be remedied if modern civilization is to survive. As society in the ancient Indian Ideal was a community of rational beings, not a fortuitous concourse of atoms, it was regarded as an organism, a body politic with definite organs, each discharging a definite function, for the benefit and health of the whole community. This system was called Caste, and it was necessarily built up by Caste Education. The qualities of each pupil point to his natural avocation in the Nation. The lad who loves the open air and the care of animals, should not be an accountant, or a clerk in a city office. Nor should the quiet youth who seeks study and loves figures be sent off to a farm or a market gardener's. This is recognized in the "learned professions": Law, Medicine, Engineering, demand and have separate instruction. A sturdy athletic lad, fond of games, is not tied down to a stool in a Bank, but is made an Engineer, to plan out railways, or enters some other active occupation. A budding philosopher must not be sent to a factory, nor a poet to a coalmine. While a general level of Education and Culture should be reached, so that mingling of different types should be useful and agreeable, specialization is necessary after this is attained. At Takshasila, it was not thought

unreasonable that a poor student with an aptitude for some branch of learning, should meet the cost of his board and lodging by cutting firewood and helping in domestic affairs. In studying he was on equal terms with a student whose father paid one thousand pieces for his education. No student was allowed to have any money, and a King's son was as poor as the son of a Brahmana peasant.

Students there were taught according to their caste. The Brahmana followed Literature as a rule, while the Kshattriya learned less Literature, but became skilled in the use of arms. Medicine and Surgery and Anatomy were there for the future physician, Mathematics for the astronomer. The courses include so much that to follow them all was manifestly impossible.

As most progressive people, hypnotized by words, object to Caste, because it has been abused, if you wish to avoid prejudice, you can drop the word and call it Vocation. But, as Shri Krishna pointed out

The four castes were emanated by Me, by the different distribution of qualities and actions.¹

This is the essence of Caste; the utilization of physical heredity to provide bodies suitable for the manifestation of the qualities was an advantage, but unessential, and could only be secured by the

¹ Loc. cit., iv, 13.

co-operation of Devas with men, the men following the Dharma laid down for each caste and thus preserving a sub-type of physical body, to which the Devas guided the appropriate egos, i.e., the egos who had evolved the given "distribution of qualities." The group of qualities was that which fitted the ego to discharge one of the functions of one of the fundamental organs of the body politic. Education, spiritual, intellectual, moral, physical, Government; Organisation of Production and Distribution; Production. In each there are many subdivisions, as Government would include Kings, Assemblies, Judges, Lawyers, Police, etc. These are the predominant and essential groupings of qualities, whether they are called Castes or Vocations. In the Aryan Race, the four great groups were called Castes, and Caste was a scientific system of Social Service, according to the inborn qualities of the individual, birth being a convenient, but not essential, concomitant. While it remained on these lines it was honoured. It became a matter of National and Social Privilege, and is now therefore resented and, in its present form, it is doomed to disappear. Sub-castes arose sometimes from guilds of artisans, like goldsmiths, who now form a fairly powerful sub-caste in Southern India. Families carrying on the same occupation tended to live together in a particular area in a village, and made a "cheri," of their own. Others arose

on religious points, or different customs. But those connected with occupations were the most numerous. Under the Ancient System, youths were trained for their future functions, National and Social, and this is reappearing in the West, as specialised and vocational training, no longer confined to the learned professions, such as Law and Medicine, but extending over all avocations, commercial, trading, industrial and manual, turning the unskilled into the skilled, and thus increasing the value of each to the Nation, each with his own vocation, necessary and honourable, because a function of the organized National life

It is remarkable that John Ruskin, with his far-reaching vision as artist and poet, as well as Auguste Comte, with his encyclopaedic knowledge and keen and lucid intelligence, both recognized the necessity of rescuing Europe from its anarchic social condition, if it were to survive. John Ruskin, in his *Unto This Last*, says :

Five great intellectual professions, relating to daily necessities of life, have hitherto existed in every civilized Nation :

The Soldier's profession is to defend it.
 The Pastor's to teach it.
 The Physician's to keep it in health.
 The Lawyer's to enforce justice in it.
 The Merchant's to provide for it.

And the duty of all these men is, on due occasion, to die for it.

"On due occasion," namely :

The Soldier, rather than leave his post in battle.

The Physician, rather than leave his post in plague.

The Pastor, rather than teach Falsehood.

The Lawyer, rather than countenance Injustice

The Merchant—what is his “due occasion” of death?

It is the main question for the Merchant, as for all of us. For, truly, the man who does not know how to die, does not know how to live.¹

Ruskin then proceeds to discuss the Ideal Merchant, and, doubtless quite unconsciously, he describes the Ideal Vaishya. But I must not follow him further on this line, as it would lead me away from Education.

Auguste Comte's classification is not so good, as it is based on a separation of Capital and Labour, and on a rigid barrier of birth instead of on a distribution of qualities.

It is, however, worthy of note that two thinkers, one purely intellectual, the other artistic, should both revert to what is supposed to be an outworn superstition, and that the intuition of the artist has carried him to the truth of the existence of a law of Nature of essential importance to society, the disregard of which is menacing civilization. The law unites length of days and general prosperity with the assignment of human beings to the National function for which their qualities fit them. For the proper discharge of that function they must also be fitted by a suitable Education.

¹ Loc. cit., pp. 37, 38.

India must once more have an Ideal whereby to shape an Education suited to her needs, and to her coming lofty position among the Nations of the world. Can she find a loftier Ideal than that which was her Pole Star in the Past, and which preserved her through an antiquity the history of which remains alone in the "Memory of Nature," in the archives of her Rishis, in her own literature, an antiquity which cannot be checked by what is called history, for so far none exists earlier than her own, and archaeological researches extend it ever further and further back, and so far tend to confirm her claim to an immense antiquity All we can say is that history as recognized in Europe, shews nothing contrary to it, and that Europe-recognized history has never known her save as learned, wealthy, prosperous, great in her commerce, her trade, her arts and her crafts, in the magnificence of her courts and the skill of her artificers and her agriculturists, her people brave and gentle, courteous and hospitable to strangers, until the interlude of which the charter signed by Elizabeth of England was the embryo, and which will close when she is again Mistress in her own household

I have spoken of the Honour paid to Learning in India ; whether it was Ancient, Middle or Modern India, whether in the Hindu, Buddhist, or Muslim Period. Learning was sought for its own sake as the mark of the highest human development, that of Man, the

Thinker, short only of the supreme achievement of the Paravidya, SELF-REALIZATION. Even to that, Jnâna was one of the paths.

The Ashrama Ideal

It is worthy of notice that, in India, Education spread downwards, it was not built up from below. Indian Civilization was a product of the country not of the town, of the forest not of the city. Greek Civilization evolved in her cities and reached its highest point in the City-State. But as Rabindranath Tagore has said :

A most wonderful thing that we notice in India is that here the forest, not the town, is the fountain-head of all its civilization . . . It is the forest that has nurtured the two great Ancient Ages of India, the Vaidic and the Buddhistic. As did the Vaidic Rishis, Lord Buddha also showered His teaching in many woods of India. The royal palace had no room for Him, it is the forest that took Him into its lap. The current of civilization that flowed from its forests inundated the whole of India.¹

Here is an Indian Ideal that it would be well to revive, for this planting of Universities in the midst of great cities is European, not Indian. Oxford and Cambridge alone in England have kept the tradition of their Aryan forefathers. The modern "Civic Universities," as they are called, are planted in the midst of the most tumultuous, hurrying, noisy cities in

¹ *Visva-Bharati Quarterly*, April 1924, p. 64.

England. Not from them will come sublime philosophies or artistic masterpieces , but they will doubtless produce men of inventive genius, miracles of machinery, new ways of annihilating space. But for a country in which a man is valued for what he is, not for what he has, in which a man's life consisteth not in the abundance of the things which he possesseth, the Indian ideal is the more suitable The essence of that ideal is not the forest as such, but the being in close touch with Nature ; to let her harmonies permeate the consciousness, and her calm soothe the restlessness of the mind. Hence, it was the forest, which best suited the type and the object of the instruction in the days which evolved Rishis ; instruction which aimed at profound rather than at swift and alert thought ; which cared not for lucid exposition by the teacher, but presented to the pupil a kernel of truth in a hard shell, which he must crack unassisted with his own strong teeth if he would enjoy the kernel ; if he could not break the shell, he could go without the fruit : instruction which thought less of an accumulation of facts poured out into the pupil's memory than of the drawing out in him the faculty which could discover a truth, hidden beneath a mass of irrelevancies. Of such fruitful study the Hindu Ashrama in the forest is the symbol. It must have a few representatives, at least, in India, if she is to rise to her former level in supreme intellectual and

spiritual achievement ; some places in which the three Margas may be taught and Yoga may be practised, until the Yogi is fit, as of old, to go out into the world of human activity, as the Wise Man who lives that which the *Bhagavad-Gita* teaches. This was learnt by some of the adults in the Ashrama and the Vihâra, where also under the then conditions the youth of the Nation could be trained in any of the Vijjas (branches of learning) and the Shilpas (Arts and Crafts) without sharing in the studies of the elders and the ascetics, yet sharing in the atmosphere they created, which radiated from them. A few "forests" should exist in India for those who seek the Paravidya, that She may again become the spiritual Teacher of the World.

The Buddhist Vihâra obtained similar results by founding the University in a spot of natural beauty, and enclosing a huge space with a high wall, pierced as in Nalanda with but one gate, in Vikramasila by six, in all cases carefully guarded by a Dvâra Pandita. Within were not only splendid buildings—"Towers, domes and pavilions stood amidst a paradise of trees, gardens and fountains." There were flower-strewn lakes and blossom-laden shrubs. Well was understood the influence of natural beauty. The sacred books of Hindus and Buddhists were studied ; the curriculum included anatomy and medicine, and it will be remembered that Ashoka in the third century B. C., established hospitals both for men and animals, and Mr. Dutt

speaks of these being "established all over the country." One list of the subjects studied gives the five Siddhantas, Logic, Grammar, Philosophy and Metaphysics, History, Arithmetic, Geometry, Astronomy, Samskrit, Pali, Music and Tantric medicine. Dr. Macdonnell states that in Science, Phonetics, Grammar, Mathematics, Anatomy, Medicine and Law, the attainment of Indians was far in advance of what was achieved by the Greeks.

In the *Chhandogyopanishat* we read how Nârada returned to the Lord Sanat Kumâra, and prayed to be instructed by Him, and He asked what he knew already. And Nârada gives a list which reminds one of the curricula of the Universities which we know, and which evidently existed in the Ancient Hindu Age. For Nârada replied :

O Lord, I have read the Rig Veda, the Yajur Veda, the Sama Veda, fourth the Athârva Veda, fifth the Itihasa-Purâna, Grammar, Rituals, the Science of Numbers, Physics, Chronology, Logic, Polity, Technology, the Sciences cognate to the Vedas, the Science of Bhûtas, Archery, Astronomy, the Science of Antidotes, and the fine arts. Shankara annotates the last as the Science of making essences, of dancing, singing, music, architecture, painting, etc. (Shilpa) . . . Unto him said Sanat Kumâra : "All these that you have learned are merely nominal."

And then He leads him on step by step.

Thus " did the Lord Sanat Kumâra explain what is beyond darkness".¹

The lists given may avail to shew why men remained in the forest, or in a monastery which was also a University for Youth, into quite late maturity

The Ideal of Brahmacharya

During the whole course in School as in College, strict Brahmacharya was enjoined. Here, again, is an Ideal which must be restored. The rule of Manu for the student was strictly observed : simple dress, plain food, hard bed, the vow of the Brahmachari. There were no exceptions, Prince, noble, commoner, all were treated alike. Not in Ancient, as in Modern, India were young Princes allowed to live softly, luxuriously, and they lived to a healthy old age. Now, we have boys at school who are fathers, and the seeds are sown of premature old age.

Nor must we forget how the lack of Brahmacharya in the student reacts on the child-wife. Happily now young men are demanding educated brides, and hence the period of Education is being prolonged. I am not going to argue as to the orthodox view of pre-puberty marriage, Pandits find texts for and against ; but this I say : if you will look at the registered death rates at different ages, you will find that the curve of the death rate of married girls shoots up suddenly at the

¹ Loc. cit., VII, i, 1—3 ; xxvi, 2.

age of 15 ; silent but terrible witness to the superstition which cuts short the thread of girl-life, and sacrifices the fairest and sweetest women in the world on the altar of child-marriage.

I have not found in connection with the Buddhist Universities the same attention to physical exercises as one reads of in the Jatakas in relation to Takshasila. There students practised archery, the use of the sword and the javelin, and there were military, medical and law schools. We read also that young nobles, trained in Arts and Crafts, used to visit on their travels, after leaving the University, artists and craftsmen, to see that a high level was maintained. Thus the University re-acted on the villages, and preserved the artistic capacities and traditions of the people.

In the Muslim Period, there was a remarkable development of Architecture, an art in which the Musalmans excelled, as Arabia, Spain and India testify. The Courts of the Musalman Rulers were sanctuaries of learned men, of painters, poets and musicians. Their use of jewels in architecture was extraordinarily skilful, giving richness without being meretricious. As with the Hindus and their Temples, schools were attached to the Mosques, giving primary education, while Madrasahs afforded the higher Education. Whether in Hinduism, Buddhism or Islam we find a similar care for Vocational Education among the higher social classes, supplying the Nation with the professions.

necessary for the healthy functioning of the National Life, maintaining the high level of Literature and the Arts, as well as the training of the Statesman, the Minister, the military and civil organization and administration. The manual labour classes were equally well provided for by general instruction in reading, writing, arithmetic, accountancy, and careful training in the simple and more artistic Crafts, the first for home use, the second for sale to local and export merchants. The teaching of religion and morality was universal, and much was done for the adult culture of villagers by the wandering Sannyasis who travelled on foot from village to village, and in the evenings related stories from the sacred books and chanted stotras and legends.

Taking a bird's-eye view, we may perhaps say that the Ashramas were dominated by Philosophy and Metaphysic, while not neglecting the Sciences and the Arts ; the Vihâras, were dominated by Science, while again not neglecting Philosophy and Arts ; the Madrasahs were dominated by Art, with a divided allegiance to Science. Such classifications are, however, somewhat arbitrary, and all poured rich knowledge into the National Life. To the people all were closely related, for they spread that love and reverence for Learning which shed abroad, by the stimulating force of example, the superiority of learning to Wealth, the value of Voluntary Poverty and of Sacrifice consecrated

to Social Service, a Social Order which conducted to mutual usefulness, and a Beauty which, as in Japan to-day, is said by Mr. E. B. Havell to be "not a luxury for the rich, but the basis of National Education." He goes on :

Poetry has done as much for National Culture in Japan as it did formerly in Greece, and, until the nineteenth century, in India also. Poetical tournaments are still a favourite form of popular entertainment in Japan, and even among the poorest classes any occasion of domestic importance, either joyful or sad, is marked by poems composed by the people themselves. In the spring mornings in Japan the working classes, the poorest of the poor, and not only the well-to-do, will rise by hundreds to watch the opening of the lotus flowers, the flowering of the plum and cherry trees in the early summer are days of National rejoicing. India need not cease to take delight in Beauty, and to have faith in the inspiration of Nature which her ancient Rishis taught, because she has become poor. It is far worse to be poor in spirit than to be poor in worldly goods. Modern science and English education are not sufficient substitutes for Art. It will not profit India to gain the whole world and lose her own soul.¹

The disappearance of Indian Ideals was as sudden as it was disastrous; invasions and even the establishment of a foreign Empire and foreign Kingdoms previous to the invasion and triumph of the East India

¹ *Artistic and Industrial Revival in India*, by E. B. Havell, pp. 65, 66.

Company in 1757, had not touched the Soul or the Spirit of India. She had been invaded, but she had assimilated the invaders, and had enriched her own Culture by theirs. Portions of her land had been conquered and occupied, but she turned the conquerors into Indians. But the East India Company not only drained her of her accumulated wealth and reduced her to poverty, but despised her Learning and her Art, crushed her with ignorance, and filled the palaces of her Princes with Brummagen imitations and glass-legged sofas and chairs. It destroyed her self-respect and jeered at her religion and her traditions. It consummated her degradation by imposing on her an Education in a foreign language, till her educated people talked it better than their Mother-tongue. Having destroyed the Schools which had given it clerks and accountants, it wanted English-knowing men to fill the lower ranks of its administration, so introduced its new system. It got them, but the corollaries thereof were unexpected and disconcerting. It taught them English history and they became interested in English struggles for Liberty. It gave them the masterpieces of English Literature, and they studied Milton's *Areopagitica*, and declaimed Shelley's *Masque of Anarchy*. They admired the ideals held up, and desired to find liberty among the "blessings of British Rule." They found it not, and thirty years after the introduction of Sir Charles Wood's educational measure, they met in

Madras and decided to create an Indian National Congress.

Forty years later, having revived Indian religions and started Musalman and Hindu Colleges and Schools, and having meanwhile studied Indian history and assimilated its lessons, we have resolved to revive the Ancient Ideals of Indian Education and Indian Culture, to teach our children in their Mother-tongue, to make Indian Ideals the basis of Indian Civilization, renouncing the hybrid and sterile ideals of anglicized-Indianism, and adapting them to a new form, instinct with the Ancient Life, and moulding it into a glorious new body for the Ancient Spirit. India will then lead the world into a new Era of Literature and Beauty, Brotherhood and Peace.

—Kamala Lectures

THE IDEAL SCHOOL

BY ANNIE BESANT

A LIFE which is well-ordered from beginning to end—that is what is implied in the phrase, “the Four Ashramas.” Two of them—namely that of the student and that of the householder—may be said to represent in the life of an individual that outward-going energy which carries the Jiva into what we call the Pravritti Marga—that great path of action along which the world rolls, and which each individual man treads within the limit of a life in his own little way. The life of the student and the life of the householder, these form the Pravritti Marga of the individual. The two later stages—the life of the Vanaprastha and that of the Sannyasi—these are the stages of withdrawal from the world, and may be said to represent the Nivritti Marga in the life of the individual. It is well to recognize this, so as to have an orderly view of life. So wisely did the ancient ones mark out the road along which a man should tread, that any man who takes this plan of life, divided into four stages, will find his outgoing and indrawing energies rightly balanced. First, the student stage, properly lived and worthily carried out; then the householder

stage, with all its busy activity in every direction of worldly business; then the gradual withdrawal from activity, the turning inward, the life of comparative seclusion, of prayer and of meditation, of the giving of wise counsel to the younger generation engaged in worldly activities, and then, for some at least, the life of complete renunciation. Any man who takes this plan of life and lives it out will find that he cannot have a life which should be more wisely ordered, which should be made better than that, in which to spend his days from birth to death. This is not an ideal for one nation only, but for all nations, not for one time but for all times; one half of the life active and stirring, the other half, quiet, self-contained. In the East and in the West alike this ancient ideal of a well-ordered life might well be revived, might well be again practised, and then we should not see on the one hand the pitiable spectacle of boys thrown into the life of the householder before their time has come, and on the other, the equally pitiable spectacle of the old man, whose heart should be turned to the higher life, still grasping money and power, until death wrenches away what he will not voluntarily loose.

Education in Ancient India

Let us take the four stages in order, and consider each. First the student life. What was the ideal

of the past? That you may read in detail in your books; here I shall outline it only. The boy was placed in the hands of his teacher to be trained and educated on every side of his nature. The education given to him was one which drew out his powers in the four great factors which form the human constitution. First, we always read of boys that they were versed in the Vedas. The boys were taught religion, they were trained in the sacred literature of their faith, and in the actual daily practice of their religious ceremonies. Thus we find that Rāmachandra was not only thoroughly trained in the knowledge of the Scriptures, but also that He performed his Sandhya morning and evening; and was thus trained in the outer religious duties, as well as in sacred learning, both being necessary for the evolution of spirituality. You know how under the wise hands of His teacher, He learned the great Science of the Self, the Secret of Peace; how His religious nature was trained and developed—He who needed no education, save for the instruction that His example might give as to how the young should be trained. That is the first note of ancient education.

The next point is, that the boys were trained in morality. The moral nature was trained as well as the spiritual. They were taught to be obedient, reverent, truthful, brave, courteous, to love and respect their parents and teachers, to be unselfish,

to concern themselves with the welfare of those around them. "He was intent on the welfare of others." That is given as the crown of the moral education of the boy.

In the third place, the intellect was trained. The boys were taught the different branches of science and instructed in various kinds of theoretical and practical knowledge. Intelligence, the third part of human nature, received its proper training along with the spiritual and the moral.

Lastly, the body was trained. The physical part received due attention. They were taught games and manly exercises, to ride, to drive, to manage their own bodies, and the bodies of the animals who serve the needs of man.

Thus the education given was an all-round education. Every part of man's nature received its proper training. The result was, that when the boys went out into the world, they went out ready to play their parts as members of a great state, as citizens of a great nation—highly pious, moral, learned and strong. These four great characteristics marked the result of education in ancient India.

Modern Indian Education

What do we find in modern India? An education directed to one part of the boy's nature only, developing the intelligence, training the intellect, but

leaving entirely on one side the spiritual nature, and the moral or emotional nature disregarded. The education as now given disregards for the most part the physical nature also, centering itself on the growth of intelligence, on the development of intellect alone. Even that, I may say in passing, is not done in the best possible way

Such a education as that can never build up a true man of the world, able to discharge his duties in the world. Only one part of him has been developed, only one quarter of his whole nature has been trained, moral character has been neglected, spirituality has been ignored, body has been left weak, overstrained, overworked. What sort of a nation can you have where the education given to its young is but one quarter of what it should be—one-fourth only given, and that too imperfectly and inadequately? What is the result? You get plenty of clever men, but for the most part they are selfish, thinking only of their own aims, each man fighting for his own hand, careless of the welfare of the nation as a whole, gaining for himself or for his family, caring not how others suffer provided that he succeeds, looking on with cold and indifferent eyes at all wrongs perpetrated around him, his heart not moved with sympathy for the trouble and the misery of the people. He is a man developed in intelligence but lacking in character, in self-respect, in public spirit, in straightforward speaking of

truth, in uprightness of words and life. That is the result we see around us, the result of the neglect of religion and of morality. How many men to-day are "intent upon the welfare of others," forgetful of their own success? How many realise that no man can truly succeed, unless he raises others with him at the same time? how many remember that there is only One Life, that the man who tries to wrench himself away from it, in selfishness and indifference, only succeeds in shutting out much of the Life from himself, and that the wall that he builds to exclude his neighbour from himself excludes himself from the Life that flows around him?

All-round Education in the West

What are we then to do—to do practically and not in theory only, not leaving the work for the future, that work which must be done now? As you know, the attempt to bring back the ancient ideal is already being made in your midst. This very College, (the Central Hindu College), in the hall of which I am speaking, is the work of those who are vowed to the restoration of the ancient type of education, of that fourfold training of the nature which alone can build up the India of the future, though not seeking to reproduce entirely the old models. It is the ideal that we must see, and that we must reproduce in modern garb, adapting it to the times. Would it surprise you to know that in the

English nation this fourfold education is even now being given, in the Public Schools and Universities? If you go to any English public school, you will find that it begins its work every day with the worship of God and the reading of the Christian Scriptures. Every boy is taught to worship, and is trained in definite moral ideals. You will find that not only is religion thus taught along with morality, but that a good physical teaching is also given, and insisted upon in the great public schools. Every boy is made to play, to exercise his body, to work his limbs, and strengthen his muscles. And if you go to Harrow, Eton, Rugby or Winchester, you will find the fourfold education there, though of course on Christian lines. The old ideal is being worked out there in principle, and the fundamental ground-plan of education is right and sound, and it makes patriots as well as all-round developed men. While they nourish love of religion, they nourish patriotism at the same time. If you go to Harrow School Chapel, you will find its walls decorated with brass plates, bearing the names of old Harrow boys who have served their country well. So that when the boys worship God, they see before their eyes the names of the old Harrow boys who once sat where they sit, who as men have given up their lives in times of need for Crown and Country, who have died for Fatherland, and who have held the name of England high among the nations. No boy

can worship in that Chapel without receiving some inspiration to heroic living, without welding his love of country into his religion. The boys' ideals are moulded in this way, and they grow up country-loving, patriotic, proud of their land, and so worthy to be citizens of their country. We must revive this education here.

Brahmacharya

With regard to this education I have somewhat more to say ; and here comes a point for which I ask your careful, your thoughtful, attention. I find, when I read the old Scriptures, that during the period of student life, the student was always under the vow of Brahmacharya. I find every student was under that vow of virginity, of absolute celibacy ; and until the student period was over, he was not permitted to enter the household life. Thirty-six, eighteen, or nine years—these are the periods given for the student life. During that period absolute celibacy was imposed upon the student. Until that period was over, he was not allowed to take a wife, and we often read of a man as a warrior, before he become a husband. What has become of that old ideal in modern India? Boys in school are found to be fathers of children ; boys who have not yet even passed into college are found with a baby at home, a child the son of a child. It is utterly against the old ideals. It is

destructive of India's life. What is the result? That a boy, at the end of his college life, is often weak in body, his nervous system is weakened, his brain-power is exhausted, and he is a wreck physically when he ought to be in the full flush and vigour of manhood. The pressure of modern education puts a heavy strain upon him, and then, added to that, are the duties of the husband, the responsibility of the father. My brothers, it is not right. It means the ruin of India. You find yourselves old, when you ought to be but of middle age. Do you not see that you are not what you should be? Do you not see that the brain does not and cannot bear the tremendous strain put upon it? Do you not see that the stature of Indians is growing less? Where the marriages are the earliest, there the stature is the lowest, and it is getting worse and worse. Is that a part of India's life, as it was meant to be moulded by the great Gods who gave Their laws through ancient legislators?

This is a question the answer to which is in your own hands. The difficulty we know well enough. For a man who dares to act according to the ancient ideals will find himself surrounded by hundreds of unkind critics, men who have not the courage to act, although in their hearts often longing for and desiring change. How many fathers have told me: "Yes, we know that it is necessary;" but how few have the

courage to act upon their opinion, and face the social difficulties that action would bring. Yet only by such courage are great changes made, and nations redeemed. We have come down through cowardice, we must mount through courage. We have become degraded through ignorance, we must rise again by education and restoring the old ideals. If some of you have the courage to say. "We will not act against the ancient rules; we will not do that which we know to be wrong morally and to be evil physically," and if you will therefore make the marriage period later, no matter who may oppose, then you will begin to take the first practical step towards the training of a stronger, manlier and more vigorous race. I am not asking you to throw off the old customs and to adopt new ones, as some others have advised. I am asking you to restore the old. . . . We cannot make the full change back to the old ideal at once, but I do trust that we may be able gradually to work towards the ancient ideal, and thus may set an example which all lovers of India will venture to follow, that we may strike the key-note of a better physical future of India, and build up a stronger manhood.

—*Ancient Ideals in Modern Life*

THE IDEAL TEACHER¹

BY GEORGE S. ARUNDALE

OUR educational lives must be full of our own life, of first-hand life, and not of second-hand life or of third or fourth-hand life. Emphatically has the teacher to be himself to the utmost of his power, even though he must needs live within the confinement of a system. The best he can give to his pupils is himself, not someone else, is what he himself says, not what someone else says. The teacher must be positive, definite, eager, full of ideals, full of endeavour to bring them down into the actual. This is why the vocation of the teacher is so onerous. He must be worth sharing with his pupils. There must be in him the power to inspire his pupils to become all that they will desire to be. There must be nothing small about him, nothing dead, nothing indifferent, nothing automatic or machine-like, nothing of hopelessness or despair, everything of joy, of assurance. He must be a fire so that his pupils may catch fire.

¹ From the Presidential Address to the Fourth Session of the All-India Federation of Teachers.

The Object of Education

Education is to the end that the individual may shine more and more abundantly. Our subjects of the curriculum, all our elaborate paraphernalia and methods and plans and systems, all our technique, whatever it may be, our examinations, our orthodoxies and conventions—all are fundamentally to this end. To this exalted end I would venture to demand much from the teacher, even though I know full well that all too little is given to him. I demand in the first place Truth. I demand that he shall be true to himself above all else I demand that he shall not be a slave but a master. I demand that he shall stand upon his own feet fair and square, and not lean upon others, whoever those others may be. If he do so stand, if thus he be true, then my next demand will of a surety be satisfied. I demand that, knowing his own truth, he realises in immeasurable intensity that a teacher's supreme gift, if one can call it a gift, to his pupils is abundant facility to discover their own truths for themselves and to rejoice in them. The teacher's truth by no means necessarily fits his pupils, is the truth for them, their truth : and the true teacher is well aware of this fact.

I demand that the teacher shall fully realize that every part of the material of education is a means to Truth, is a step in the direction of Truth and *nothing more*. History . . . , Geography, Mathematics,

Science, Literature, Philosophy, and all other aspects of the great evolutionary process, are not, as we have them, the last word, are in many cases little more than a lisp, are all inadequate and partial, are more or less untrue, or at best are but aspects, shadows, of the truth. We must not declare them to be ultimate Truth. No science dogmatises. Hence the dogmatic must be left out of education, for it interferes with the truth.

Freedom From Systems

I know well the part systems have to play in educational life. We cannot altogether do without them. But let us ever be on the alert to subordinate the system to the end, to subordinate the form to the life, ever to honour independence, originality, freedom, above all that is slavish, unfree, subservient. I infinitely prefer intractability, provided it be constructive and original, to weak-kneed fawning docility. We may be committed to mass-production, but let us be more than thankful when something tears itself away from the mass and develops to its own exclusive, and, I would hope, revolutionary, pattern. Nay more. Let us be watchful for any material which shows signs of departing from the beaten track, however it departs and, I will venture to add, whatever the havoc it creates by the abandonment of the broad road that leads so very slowly to salvation.

Education is not a standard to which pupils have to conform but an inspiration to which it is hoped they will react. And please note the word "inspiration." I demand that pupils shall inspire, and to this end they must surely be inspired.

We must never lose sight of the fact, the supreme fact above all other facts, that our educative process is to help our pupils to find their own truths whatever these may be, however different these may be from conventional truths, from the truths which are ordinarily current in the world of men and women.

For this, I demand that the teacher shall take infinite pains to relate every subject of education to the pupil himself. There is no subject which is not related to the pupil, which does not form a part of his own individual growth which sooner or later he will not need. History, Geography, Science, Religion, Philosophy, Mathematics, all are intimately connected with him, help him—as part of his very being—to discover himself. And this is their splendid and wonderful value.

No Failure

There is no failure where a pupil walks steadily forward, no matter how, to his supreme Self. He may walk through what the world may call failure, defeat, disaster. Yet if he is walking to Himself there is triumph at every step. The object of education is

not to shield from difficulty and trouble, from defeat and failure, but to vitalize in all possible ways the will to walk forward at whatever cost.

Coercion is the absolute negation of education, as is punishment, as are orders. Rules, yes. And I leave to the thoughtful the task, which need not be so very difficult, of reconciling the absence of coercion *et hoc genus omne* with the need for rules and certain limitations. In other words, I leave to the thoughtful the duty of recognizing the truth that order and freedom are complementary terms

Regard for Both Body and Soul

I demand that he shall recognise with the fullest possible implications that his pupil is an immortal soul, with a past of perhaps infinite magnitude stretching behind him, with a present leading to a future the glorious nature of which we can but dimly apprehend. The child is not a child save in body. Let the teacher be above all else the friend of the soul and the adjustor of the body to the requirements of the soul, if he has the intuition to be able to find these out. Let us by all means have regard for the age of the body, but let us have equal regard for the age of the soul. And let us realize that the body is but a vehicle for the soul, a means to the soul's great ends. The teacher thus becomes the link, the most important link, between the age-old soul

and the vehicles which take the soul once more into this outer world. He is the soul's ambassador, the soul's friend and comrade; and because he is this he may have sometimes to annoy the body for the sake of the soul, provided he knows the soul, and takes care that he is not annoying the body for the sake of his own soul, to force it into line with his own standards of rectitude. We talk of freedom in education. There is only one true freedom—the freedom of the soul, which is the purpose, as I understand it, of evolution. The freedom of the body—it would, of course, be a false freedom—may well be the imprisonment of the soul.

I demand that the teacher shall not hesitate to encourage his pupils to set out on a voyage of discovery both as to their Whence and as to their Whither. Let imagination, intuition, reason, all help. If education and the teacher cannot offer a suggestion or two, through the medium of the material at their disposal, as to the way in which the nature of the Whence and the Whither may be sought, just as they lead us to a knowledge of the Now, they fall lamentably short of their duty.

Examinations

Examinations, professions, careers, difficulties, obstacles, defeats, disasters, the cramping effect of the inevitable planning of the educational system to fit an

average size of pupil, with the result that there must be more misfits than fits—all these we must, I fear take in our stride. They must not be ends. When they are ends, they are mischievous. When they are means they may perchance be helpful.

Mind And Emotion

If education were for living and not merely for livelihood, if education were for joy and happiness and not merely for temporal success, if education were for self-expression and not so exclusively for imitation, if education were as much for eternity as it is for time, if education were as much for service as it is for self-seeking, if education were as much for wisdom and truth as it is for so-called facts, if education were as much for the soul as it is supposed to be for the mind, then indeed would the younger generation be well-equipped for Life. By reason of the fact that this is an age of Mind, education, concentrating on the mind, has practically forgotten, if it ever knew, the emotions, and is only now remembering the physical body. The right education of the emotions is the direct route to brotherliness, to the spirit of unity, to all that makes for generosity and compassion, to happiness and peace. Without the co-operation of the emotions the mind becomes hard and narrow, just as without the co-operation of the mind the emotions tend to become aimless and uncontrolled.

Education in India

No more splendid background is there in the world for education than India, where is the true home of education, where the deepest principles of education lie imbedded in her eternity for those to find who seek for the Real in religions eternal rather than in regions of time. I see everywhere problems, everywhere plans and methods, schemes and projects I see education extending sway over the pre-natal, delving into psychological temperament, penetrating almost up to the very soul itself, specifically in the works of Mr. Edmond Holmes. But is it not all largely tinkering? Is it not all largely taking the child as he is, as a child, as an emptiness, more as a vase to be filled than, as Madame Montessori so truly wishes him to be, a spark to be fanned into a flame? How little do we realize that education is everywhere, is the universal process of Life, is the very expression of Life itself, and that there is no isolation in education, that education at one point affects education at all points, that education here or there is affecting education everywhere.

What an opportunity you have here in India, an opportunity that I am afraid the existence of an alien spirit in education causes us most terribly to miss. In very truth you have but to lift up your eyes unto the hills whence cometh all help to know of what nature Indian education should be. I am guilty of no flight

of fancy when I say that in the glorious Himalayas, the root base of eternal India, we have the keynote to the whole of Indian life, and therefore to the soul of Indian education. Does not India draw from these mighty mountain Beings much of the faith in which a large majority of her peoples live? Does she not draw from them almost her whole science of art and of beauty? Does she not draw from them her protection? Does she not draw down from them much, very much of her material wellbeing? True, we have among us our Musalman brethren whose life immediately came from Arabia, where their great Prophet stood out in such unique magnificence. True we have our Parsi brethren whose life is more immediately traceable to Persia, and our Christian brethren who come as it were from Palestine. We have our Buddhist brethren, but they are of our own land. We need not look, let us not look, to the West for power in our education, for unity in our education, for lofty purpose in our education, for truth in our education. Let us cease to believe that education of the West is the ideal for the East. Far from it. For some parts of the body of our education we may well go to the West. But for the Soul never.

Indian Ideals

But if great things are to be done in the educational field in India there must be, I am sure you will all agree,

unrestricted freedom. Under a foreign system of education no youth of any land can truly grow. Only with an education full of Indian ideals, full of Indian spirit, full of Indian power, full of Indian unity, full of Indian simplicity, full of Indian purpose, full, that is, of Indian life, can Indian youth grow into Indian manhood, can India be herself. You ask "Where are these Indian ideals, where is this Indian spirit, where is this Indian unity, where is this Indian purpose, where is this Indian life?" I say it is everywhere, overlaid by foreigndom, but there. And I say that you have but to look up to the Himalayas, the Guardians of India, to know that all these things still live, are at the worst asleep, are to awake once more to the glory of the Mother of all lands and to the peace and happiness of the world.

For the moment we may only be able to aspire, to hope, to dream. Perchance a shadow from our dreaming shall bring somewhat of the future down into the very present.

—(New India, 8 November 1925)

THE IDEAL STUDENT

THE first thing that strikes a man who looks at Hinduism as a whole is the order that marks the Hindu system. Everything in it follows in due succession, each season has its own fruits, each stage its own work. It is orderly with the orderliness of nature. As seed is sown, as it grows and ripens, as it is harvested, as it is ground into flour for the making of bread, so is a like succession seen in human life as ordered by the Rishis, who gave to India her social and religious polity. The successive stages follow each other in due and natural order. The sowing is in the student life wherein the seed of knowledge is planted; the growing to maturity and the ripening is in the life of the householder; the harvesting is in the Vânaprasta stage, wherein active life is over; the grinding to make bread for human feeding is in the life of the Sannyasi, whose work is wholly for others, not for himself. All should follow in due order, and no confusion of this order should be seen. The arrangement of the âshramas, as made by the Rishis, was intended to secure this due order,

so that each stage of life should have its due results, and steady evolution might be made, the four *âshramas* representing the natural order of growth in human life.

Infancy

To-day we are to study the first *âshrama*, that of *Brahmacharya*, which covers the life of the student.

This first *âshrama* is, of course, preceded by infancy. For that no rules are laid down, for all that is needed during the first seven years of life is freedom, and full opportunity for growth. Nourishment, tenderness, liberty in all that is not harmful, encouragement to make its own experiments with the strange new world around it—these are the needs of the little child. He is only getting ready his future instrument, and that work is quite enough for the time. Modern medical science endorses this view of the little child; and the latest biological discoveries justify the wisdom of the ancient rule which left the young child unfettered and free from study to the tender caressing care of the mother and the soft nurturing of the home. During the first seven years of life the brain is not ready for study; it is composed of cells that are not linked together into groups, as they are in later life, and these do not offer the material basis needed for study and reasoning. During these early years the cells are hard at work,

under the stimulus of the impressions pouring in from the outer world, and they send out tiny rootlike growths, which link them together into groups. These groups form the physical instruments for mental faculties, and until they are formed and well established, the brain ought not to be used for study. It cannot be used effectually, and it ought not to be used at all. Therefore the Rishis, knowing all this, laid down no rules for study till early childhood was over. There is pressure enough on the baby brain in any case—the new things of family life, of the home, of the strange outer world, provide sufficient stimulus for it. See how busy a little child is with its ceaseless questionings, its open-eyed wonder, its restless movements. And the less interference there is with the tiny creature the better. As far as possible there should be no coercion, and interference should be avoided as much as possible. Some little guidance to aid physical development may be given, and sufficient supervision to turn aside serious bodily harm. Any necessary check should be given very gently, so that no sense of being thwarted and hindered should arise in the child. Where there is too much restraint in childhood, where there is undue repression of the abounding exuberant life, timidity and shyness appear, even fear and distrust. Hence mischief in later life, when the child may need to turn to the parent for advice, for protection.

Brahmacharya

This merry, irresponsible gaiety of childish life comes to an end with the important samskâra of the Upa-nayana, the giving of the sacred thread. This samskâra marks the close of infancy, and marks the beginning of the Brahmacharya âshrama. Control and restraint begin with this, in the place of the joyous thoughtlessness of the earlier years, and these are fitly symbolized by the thread—the thread or cord which binds. Henceforth the restraint of outer control and of self-control must discipline the life ; these are necessary for the training of the instrument which has been prepared in the careless liberty of childhood. And the thread says more than general restraint ; it is a triple thread, and we see in it a reference to the triple control enjoined by Manu : control of the mind, control of speech, control of action. To invest with the thread is to say : “Henceforth you must learn to govern your mind, to govern your speech, to govern your actions.” The careless freedom of childhood belongs to the body, it is the freedom of the animal ; now the child enters on the truly human life, the life of self-mastery and of self-control. If he is for a time to be in subjection to others, this is but to help him to become master of himself ; the tender plant is guarded and supported until it is strong enough to battle alone with the storms of life.

Then the mantra is given, the sign of the beginning of the religious life ; it reminds the boy that he is no longer an irresponsible member of the physical world, but that he has to come into touch with the subtler superphysical worlds to which his true life belongs, with Devas, with Ishvara, the Supreme. It is the mark of the link between the Jîva and the Paramâtmâ, the link which, by the aid of religion, will be found to be identity of nature.

Moreover, the boy now passes under the control of his teacher, and learns that he must leave the play of the household for the study of the Guru. He is given the stick or wand, symbol of *danda* which controls, and also symbol of self-protection against external dangers. In the old days, the student had to beg daily for the food which supported himself and his teacher, and the memory of this is still kept alive in the ceremony of giving the sacred thread. The stick and the begging both remind the young boy of the nature of the life on which he is now entering—a life of simplicity, of frugality, of endurance, of the hardships which train and strengthen the body. Thus the ceremony outlines the *âshrama* now to be entered.

There are four things which may be said to embody the main ideas of the life of the Brahmachari : Service, Study, Simplicity, Self-control. This sentence should be the motto of the Hindu student, and should guide his daily life.

Sometimes in England the phrase is used "the three R's," and by this is meant the elements of education, Reading, wRiting, and aRithmetic. To teach "the three R's" is to give a child elementary education. So we might call the elements of the Brahmacari's life "the four S's"—Service, Study, Simplicity, Self-control. This is a convenient way of helping the memory, and to make the four S's sink deeply into the mind, never to be forgotten.

Let us see just what these four S's mean :

Each refers to a particular branch of education, and each of these branches of education belongs to a particular division of the constitution of man.

SERVICE is the duty owed to God, to the Guru, to the Parents : and it leads to the unfolding of the spiritual nature which grows only by service, by self-surrender, by self-sacrifice, by outpouring, which lives by giving and not by taking. This spiritual development is aided by religion.

STUDY is the application of the mind to the external world for the gaining of knowledge ; it develops the intellectual nature, trains the mind, and evolves its faculties.

SIMPLICITY characterises the virtues which are most needed in the student life ; it indicates what should be the student's habits and ways of living, and covers the development of the moral nature.

SELF-CONTROL is here the mastery of the body, the guidance, training and management of the body, so that it may evolve into a useful and capable instrument, a good servant for life's work.

Our Fourfold Nature

Thus Service, Study, Simplicity, Self-control, refer to the four divisions of the nature of the human being.

Look at yourselves, and you will see these four divisions of your nature quite clearly.

You have a physical body which you can see, and you know it is a part of your nature. You have to learn to master this body while it is young and plastic, and while the task is comparatively easy. Later on in life, this task of mastering the body becomes very hard ; when the world's business presses on a man, he needs his body ready to his service, for then he has little time to devote to its discipline and its training ; moreover, in manhood the body is far less plastic, less malleable, than in youth, for habits have become fixed, and they are difficult to change. While the body is still growing it can be more easily trained, for it is flexible and amenable ; just as you might train a young horse to serve you, so should you train your body.

If you observe yourselves, you will see that the body is only a part of you ; you have what are called feelings—emotions, passions, appetites. Sometimes you lose your temper ; or you feel a wave of love or of hate sweep through you ; or you feel contented or discontented, proud or humble, full of energy or slothful. These emotions form a most important part of everyone's nature, and they make up the second

great division of the human constitution—the emotional nature.

Thirdly, comes the mind, that in you which thinks, which reasons, which remembers ; this is called the intellectual nature, and each one of you knows it as a part of yourself. You cannot live without observing, without reasoning, without remembering ; every day and all day long the mind is busy.

But even when you have noted the body, the emotions, and the mind, there remains yet something which is none of these ; it is yourself, the deepest you, that owns the body, the emotions, the mind ; this is the Jiva, the Spirit within you, and this may be called the fourth division of the human constitution—the spiritual nature.

These four parts of the boy's nature, then, must each be dealt with in a complete education, and it is this complete education that the Brahmachari needs, if he is to be in reality as well as in name a youth fashioned on the Ideal of a Hindu student.

Let us take them each in turn.

Service

The unfolding of the spiritual nature is to come by SERVICE, the service of God, of the Guru, of the Parents. The service to be rendered to God by the student is worship, the worship of Him from whom he draws his life. It is He who is manifested in the nature

amidst which he lives, who shines out in the sun, who pours down in the rain, whose will gives the seasons in their order, whose life is the fertility in the soil. It is He from whom flows all that makes life possible—love, affection, the joy of thought and of intellectual vigour, the bounding pulse of youth, the glowing exuberance of vitality, these are all the good gifts of God to man. How ungrateful then is he who takes all but renders back nothing in return. Truly does the *Bhagavad-Gita* say that he is a thief who receives all Divine gifts and yields nothing in return. In worship we pay our debt by gratitude and by love ; we can give nothing worth the giving, for all is of His gift—“ of Thine own have we given Thee ”—and it is but a poor and paltry return for all the riches we receive. Yet so it is that the Spirit Universal values the love of the separated Spirits that are but the sparks of His flame, and loves to be loved of men .

As though the sun should thank us
For letting light come in.

Another part of our service is religious study, called sometimes the debt we owe to the Rishis ; and this is incumbent on all the twice-born. The study of the *Vedas* is as much the duty of Kshattriyas and of Vaishyas as of Brahmanas. It is compulsory on all ; only the Brahmanas may teach the *Vedas*, but the three twice-born castes are all equally bound to study them.

This is clearly seen in both the ordinances and the practice of the olden time ; for we read of Râmachandra, of the Kurus and the Pandavas, and of many other Kshattriyas being all versed in the Vedas. This universality of study is indeed necessary, because only by a sure knowledge of spiritual teachings can men find at once the foundation and the sanction of morality—Unity Religion alone teaches us that we are all one, that we are parts of a single whole, and without this fact of Unity there is no sure foundation for morality. Likewise is the fact of Unity the sanction of morality, for it gives the reason why we should be moral, it shews the necessity of morality. Suppose that a lawyer, eager to win a case in which success will bring him fame and money, sees that a dishonest practice will ensure success The moralist says to him : “ You should refrain from that action.” He answers : “ Why ? I shall gain thereby fame and money, and these mean happiness to me ; why should I not do it ? ” Simple morality can give no adequate answer. But religion steps in and says . “ You should not do it, because you and he whom you seek to injure are really one and the same. You cannot injure him without injuring yourself. The loss will inevitably come back to yourself ; you injure your own life.”

In history we see that wherever religion decays, the sense of unity gradually disappears, and men disregard

the good of the Country and the State in the hunt after their own separate interests : whenever that occurs the State suffers, and then the individuals also begin to suffer. No matter how clever a man may be, however brilliant his intelligence, however strong his will, he cannot succeed if his nation be degraded and down-trodden. There is no scope for his genius, there is little reward for his efforts. Misery to all means misery to each, and while God is God this must remain so. Men are bound together by virtue of His nature, shared in by all, and from this there is no escape. Only as the law of Unity is obeyed can even individual happiness be secured. Thus the teaching of religion is necessary for the welfare of the nation.

Hence the Brahmachari must worship, and must study the sacred books.

Service to the Guru has lost its old meaning in these modern days, yet the Hindu student should remember that he owes to his teachers not only obedience, but also affectionate respect and trust. He should avoid harsh criticism of them and all unmannerly behaviour ; it should be his pride to be orderly in class, courteous in his bearing ; he should not entertain suspicions of the teacher's good-will, nor resent the discipline he may impose. Service to the Parents should also form part of the Brahmachari's life ; in the house he should be the help, the joy, of Father and Mother, and serve them with the body which they gave.

Study

We now come to STUDY, what in modern times is called the secular part of education, though in reality nothing is secular, for all is God-pervaded, and all right thought, all right desire, all right action, is in truth part of the Divine service. All these are worship in the wider sense, when done with the motive to serve God and man.

If I asked you : "Why do you study ?" some of you would answer . "In order to pass our examinations." True, but only a small part of the truth, for the passing of examinations is neither the reason for, nor the object of, study The degree gained by an examination is merely a mark that a man has reached a certain standard of knowledge. In England, there is a way of stamping all gold and silver articles, when they come up to a certain standard of purity, and this stamp is called a hall-mark ; it is an authoritative statement that the article bearing it is good gold or good silver, and not base metal made to resemble the precious ones. No English-made gold or silver article is genuine which does not bear this hall-mark. Now an examination which ensures a degree, or a certificate of some kind, is merely a hall-mark ; it shows that the youth has come up to a certain standard ; it has no value in itself ; its only value is in what it guarantees. The gold does not gain its value from the hall-mark ; the hall-mark is placed on it because it is already

valuable. And so the knowledge does not gain its value from the examination ; but the examination marks it as having a certain value. The passing of the examination should be a proof that the student possesses a certain amount of knowledge ; but only too often today the hall-mark is stamped on base metal, for the knowledge has been gained by cramming, by the teacher giving notes and the student writing them down and then committing them to memory , for education has been identified with the passing of examinations, and thus has been deprived of its real value.

I ask another : " Why do you study ?" His answer is : " Because I want to gain knowledge." A better answer than the former one, and yet only a part of the truth. For knowledge which is imparted by one person to another, received by the pupil from the teacher, mere memory-knowledge, is not the main object of study. Too many boys' heads are like empty vessels into which statements about facts are poured by teachers, and the boys empty out the statements again in the examination-room, and the heads are left with very little in them.

The real object of education, that at which every true teacher is aiming, and for which every true student is working, is to draw out, train and discipline the faculties of the mind, those faculties that the boy will want to use when he comes to be a man. And right education is not the cramming of the boy's memory,

but the evolution and training of his powers of observing, reasoning, and judging. In arguing about the best subjects to teach in school, men often speak as though the one important matter were the use in after life of the knowledge given. Truly, that is to be thought of; but we should also consider the value of a subject as yielding mental discipline and as stimulating mental evolution, for the well-trained mind is like a keen instrument, fit for the execution of work.

You are not here only to pass examinations or to absorb your teachers' knowledge; you are here to develop all your faculties, spiritual, intellectual, moral, physical, so that hereafter you may use them in the service of God and men, to the credit and honour of your country, your families, and yourselves.

If you understand this, you will see why so much stress is laid here on the kind of intellectual training that is given, you will understand why you are taught to observe for yourselves, instead of only writing down notes about the observations of others, why you are asked to reason, and draw your own conclusions; why there is so much practical as well as theoretical teaching; why modelling is taught to the little boys, making them observe and distinguish differences. Much of your success in your future life depends on your being able to observe keenly, and to see differences between men and men, things and things. Is this man trustworthy? Are these circumstances

favourable? The man, who dreams through life with his eyes half shut, loses half his opportunities. You can learn how to decide only when your faculty of accurate observation has been cultivated.

So also with the faculty of reasoning. In learning mathematics and logic, you are not learning matters which in themselves will be useful to you in later life, except in certain specialized professions; but you are learning to reason, to detect errors in reasoning, and to draw correct conclusions from the facts before you. Unless you gather this fruit from your mathematical and logical studies, this part of your education will be a failure. As a pleader, a doctor, a government servant, a merchant, for instance, you will not work out mathematical problems or teach logic; but to reason correctly and draw correct conclusions, to detect flaws in your opponent's reasoning, these things are necessary for the pleader, and the faculties which do this are evolved and trained by mathematical and logical studies. And so with the other professions. The educated man differs from the uneducated not only in the extent of his knowledge, but in the evolution of his faculties and his power of applying them to any case that presents itself.

It is true that the method of practical, instead of only theoretical teaching is much more difficult for you, and infinitely more difficult for your teachers than the cramming system; but on the other hand

it is far more interesting and far more effective, and leaves the student, at the end of his college career, eager for more knowledge instead of disgusted with study. And it means all the difference between a useful and a useless man, between a man who drags through life half-developed and one with his faculties alert, serviceable to himself and to his country. You may teach a blind man by reading to him, by talking to him, but put him in the road by himself and he is helpless, he cannot gain any knowledge of his surroundings ; how much greater the boon if you can cure his blindness, can give him back his eye-sight ; then he can use his own eyes, and gain information for himself. This is what we are trying to do for you ; we would not have you go into the world as blind men, dependent upon others for your guidance, but as men with open vision, clear-eyed, far-sighted, able to guide yourselves and to guide those who are less fortunate than you are. Your education is to open your eyes, to train your faculties, so that they may be at your disposal in later life, and may grow and be strengthened therein by the struggles, the successes and the failures of the life of manhood. Such is the difference between true and false education in the department of the intellect.

Simplicity

We now come to SIMPLICITY, which we may take as the symbol of the virtues belonging especially to the

life of the Brahmachari. It is sometimes said, and rightly said, that virtues are right emotions made permanent ; I have not time to fully explain to you this relation between virtues and emotions, but can only very briefly shew you the main idea, in order that you may see what is meant by the statement that virtues and vices grow out of right and wrong emotions, so that moral training means a training and a development of the emotional division of man's nature.

If you love your father or your brother very much, you do, of your own accord, without being told, anything that you think will make them happy. But you do not do the same for a stranger, because you do not feel the same love for him as you do for your father or brother. Now suppose that you see a stranger in need of help, and you do for him what you would do for your father or brother in a similar case, you are then showing towards him from *virtue*, the same actions which you would show to your father or brother from *emotion*. The virtue of kindness prompts the same help to the stranger that the emotion of love prompts to the relative. Therefore we say that a virtue is an emotion made general and constant ; " a virtue is the permanent mood, or mode, of an emotion." One other thing you should also know, that there are only two root-emotions in the world—Love and Hate. All the emotions are branches springing from one or other of these two roots. Virtues grow out of the

love-emotion; vices grow out of the hate emotion. Moral education consists in stimulating the love-emotion, and cultivating the virtues that grow out of it, and in dwarfing the hate-emotion, and eradicating the vices that grow out of it.

The Virtue of Obedience

Let us now see what virtues are most necessary in the Brahmachari. Obedience stands first, and you should understand why so much stress is laid on this in the Shastras. In the first place, the younger is not as wise or as experienced as the elder, and his lack of knowledge of the world, and of people and of things, would often place him in difficulties and dangers if he were left unguided, he would ruin his health, injure his mental faculties, and lay up for himself many miseries in the future, if he were not helped and protected by the advice of his elders. Obedience enables him to gather the fruits of his elders' experience. Moreover, obedience to rightful authority is the foundation of a noble character. Submission to the law, dutifulness and loyalty as a citizen, spring from obedience cultivated in youth. There is no good citizenship possible unless the virtue of obedience is strongly rooted in the character, and turbulent disorderly youth does not lead to a dutiful and noble manhood. Still further, only those who have learned to obey are fit to rule; those who have not learned obedience are sure to be

tyrannical, unjust and unfair. Such men, when they come to rule, do not realize how their orders may injure and oppress, how they may seem to those who have to obey them. One who is unable to look at the matter from the inferior's point of view is apt to be imperious, harsh and inconsiderate. The student who has himself been under obedience knows how the inferior feels when orders are given by the superior. Hence, when his turn comes to give orders, he is considerate, thoughtful and kind. He remembers : "I loved my superiors who were kind to me, and disliked those who were harsh ; for the one I did all I could, was eager to please them, and even in their absence I acted as I knew they would wish ; for the other I did as little as I could, only trying to avoid punishment. I want my subordinates to like me, to do their work heartily and ungrudgingly, in my absence as well as in my presence ; so I will be kind and considerate, and will be careful how I rule." Therefore learn obedience now in your student-days ; otherwise in your manhood you will be unfit for responsible offices, you will make bad masters, bad superiors, bad rulers.

Courage : Physical and Moral

Another virtue that the Brahmachari should cultivate is physical and moral Courage, and the latter is even more important than the former. If you do wrong,

or if you make a mistake, do not try to hide it by a spoken or an acted lie. The acknowledgment of error in boyhood means strength in manhood. Frankness, openness, these appear in every manly character, and without moral courage no true greatness is possible. For greatness means seeing further than others, and being able to stand alone—aye, and to stand not only alone but against strong opposition. A boy who develops moral courage in his school and college life is one who as a man will become a tower of strength in his community, who will be regarded with honour, confidence and trust, and who may grow to be a true leader of men.

Endurance

Endurance is one of the virtues of the Brahmachari and the simplicity which is the note of his character directly conduces to the evolution of this virtue. The Brahmachari must not indulge in lazy, slothful luxurious habits; he should not long for a soft bed, for an easy seat, for a variety of dainty dishes. Now why not? Look round you and you will see. Contrast the boys who are fond of these things and who are lazy in their habits with the boys who are indifferent to luxury, who are alert and agile. The latter grow up strong, healthy, manly, able to endure, and enjoy in their manhood splendid health and vigorous vitality; the former grow fat, heavy,

slow, and are a prey to all kinds of diseases even in early manhood. A certain amount of hardship should characterize the student stage of life ; for while the body is growing, luxury is absolutely harmful to it. The vital energies are building up the body, and they flow to the parts that are exercised, if the boy is idle and gluttonous, they remain chiefly in the digestive organs and their neighbourhood, and build quantities of adipose tissue, commonly called fat, and this fat clogs the organs and prevents them from working properly, and gives rise to all kinds of diseases. Whereas, if the body be kept active, these forces flow to the muscular system and make it very strong and hard and flexible, and vigorous health pervades every organ. The luxurious boy's future life will be diseased and brief ; so heavy is the penalty exacted by Nature for sloth in youth.

It is not that your elders wish to force hardship on you, as grudging you any pleasure, but because they wish that your bodies should be built up in the best way, that muscle and nerve should be developed, that which will last and will stand you in good stead throughout your future life. A little hardship now means health and pleasure in the long years before you, and they well know that, in your glad and healthy manhood, you will thank them for the restrictions which prevented you from sowing in your youth the seeds of ill-health.

The Team Spirit

For this reason, also, we lay so much stress on games. For in games the moral character is trained as well as the body, and the two act and re-act on each other. Games teach the players to act together, thus rousing a feeling of union and of duty to comrades. The member of a team who plays for himself only, who thinks only of showing off his own skill, his own strength, is no good; the boy who plays for the side, for the common object, who cooperates with the rest of the team, he is the good player. What would you think of the goal-keeper who, to shew his fleetness of foot or strength of kick, should run out among the forwards and leave his goal unguarded? He would soon be thrown out of the team, and a player put in his place who thinks first of his side and not of himself. In life, this sense of being part of a whole, of working for the whole, means the success of the Country, and the lifting of it up in the scale of nations; a country becomes great when its citizens put its honour and welfare first and their own success second; the patriot loves his country better than he loves himself, and rejoices more when his country is honoured than when his own name is in the mouths of men.

Games harden and strengthen the body: you may be rolled over, knocked about, bruised, even seriously injured, and by these struggles you gain strength and endurance and courage. You should look on this as

part of your training for the struggles of life, for though you may not have physical tussles there, the qualities that carry you through these will carry you through the many troubles of worldly life. When blows of misfortune and grief fall on you, you will bear them bravely and will not be afraid. And you will gain that dogged perseverance which wins against heavy odds, wearing out by its tenacity the strength of its opponents. It is said to be one of the characteristics of the Englishman that "he never knows when he is beaten." Napoleon is said to have complained of the battle of Waterloo that he had won the battle several times, but that the English did not know when they were beaten. And in the end, they won. That splendid tenacity spells success.

Control of temper is taught on the playing-fields; every good player has to learn to play with good temper, and to curb the passionate uprush of anger that surges through him when he is, perhaps over-roughly, pushed or flung aside. To take a defeat calmly and without resentment, to lose neither heart nor temper when overborne, these things strengthen the moral nature, give a fine polish to the character, temper it to mingled force and sweetness. In these and in other ways the playing-field is a true school of manners and of morals and serves as an admirable preparation for the future game of life.

SELF-CONTROL, the control of the mind, the senses and the body, covers indeed the physical training and discipline of the body, but is so closely interwoven with morality that the physical and the moral everywhere overlap. The most important item of this Self-control in the Brahmachari is that which has ever been implied in his very name—the preservation of absolute continence. In the old days the student was given over to his Guru, and lived with him during the whole period of tutelage, so that he could not enter on the household life until he left the Brahmacharya ashrama. When he returned home, then, and then only, was he allowed to take a wife. This rule was based on the soundest physiological and moral reasons. During adolescence all the vital powers of the youth are needed for the upkeep of his developing body. Especially are they needed for the building up of his brain and nervous system. If they are prematurely used in marriage, in fatherhood, it means the weakening of the whole system, the impoverishment of vitality, the premature decay of vigour. The whole life suffers by the premature entry into the marriage state. In order to be a true Brahmachari, more than abstinence from marriage is necessary; the thoughts must be clean, else the preservation of bodily purity is impossible. Absolute chastity, absolute continence are necessary. If these are disregarded, the penalty is loss of health and strength in early manhood, when

vigorous vitality should be at its highest. Contrast the appearance of two young men, one of whom has broken his Brahmacharya vow, while the other has kept it. The victim of premature marriage, or of secret vice, is pale, listless, languid and heavy-eyed ; while the youth who is pure is freshly coloured, alert, active, brilliant-eyed, every look, every movement, telling of health and strength.

Now this fourfold scheme of education that I have put before you, this life of Service, Study, Simplicity, and Self-control, is the ancient Aryan scheme of education, as you may see for yourselves in the *Itihasa*. Look at the life of Shri Râmachandra in His student-days ; you will see Him performing His Sandhya daily and studying the Vedas ; you will see Him becoming versed in secular knowledge, in all the branches of learning needed for His princely work in life ; you will see Him shewing out all moral virtues, obedient to His parents and teachers, loving to His brothers, careful of the welfare of all around Him ; He is said to have been "intent on the welfare of the masses," ever studying the good of the people ; and lastly you will see Him trained in all manly exercises, in the use of weapons, in the evolutions of soldiers, in the management of horses and of elephants. Each division of education is seen in His training. Similarly with the Kurus and Pandavas in later days ; each branch of the fourfold education is sedulously cultivated.

The most successful modern nations are following the same lines today, as we may see if we look at England and at Germany. At Eton, Harrow, Rugby, Winchester, every boy is summoned to prayer at the beginning of the day and is made to know his Bible—the Christian Scriptures. He is given moral lessons ; the virtues are inculcated which will make him a good citizen, a useful member of the community. When he kneels in the chapel at public worship—for it is the Christian custom to gather in church or chapel for general prayer, not for individual worship as in the Temples here—he has before his eyes, on strips of brass that run along the walls, the blazoned names of boys who once knelt where he is kneeling, and who later, in many a hard-fought field, strove and died under their country's flag, died that England might be safe and mighty, giving their lives in glad surrender for England's name and England's cause. Thus the boys, at the time when their emotions are most keen, are inspired and stimulated by the example of their predecessors, and mingle in their memories of sacred moments the thoughts of patriots and explorers and statesmen who wrought mightily for their native land. Thus arises a noble emulation, a patriotic ambition, and thus the schools become nurseries of the heroes of the future. This is how the Englishman is trained to become proud of his country, proud of his nationality.

I want to see Indian youths inspired with a similar sentiment. Is there less to be proud of in India than in England? Have you not a history that stretches back scores of thousands of years ere England was heard of? Have you not in your past heroes as gallant, soldiers as brave, statesmen as able, patriots as noble, as stud the storied past of England's isle? What can she point to with pride in the tale that lies behind her, that you cannot match, overmatch, in India's glorious roll? I want you to write your names high in the history of tomorrow, as your ancestors wrote theirs in the history of yesterday. Do not indulge in mere vanity over the past, and plume yourselves on an ancestry starry with mighty names. A great ancestry shames a base posterity, and is to it a reproach and not a glory. I want the past to be to you an inspiration not a boast. I want you to feel: "Our ancestors were great, then we must be great also; they did noble deeds, and such deeds we also shall strive to do. They held the name of Aryavarta high; we shall endeavour to raise it and hold it higher." Empty pride of ancestry is vanity. You will only prove yourself true-born if you live again as your sires lived. They are but baseborn who wear their fathers' names, but do not manifest their fathers' virtues. Act, then, so that future generations may see that you remember the heroes of the past. Be you heroes in your turn, living heroism is those days,

and not dreaming over the heroism of the past. Live so that your names may shine in the eyes of your posterity as do the starry names of old. Let the Rishis, looking down on India, see that you are the descendants of their minds as well as of their bodies; let them be able to say: "These youths are worthy of the inheritance we bequeathed to them, and they will hand on enriched the legacy they received from us."

—*Ancient Ideals in Modern Life*

PRINCIPLES OF EDUCATION

THE principles of Education, its natural bases in the human constitution, are permanent, while their applications must be local, adapted to the conditions of time and place. Hence while the Natural Law of Education must be recognized, there should be freedom in experiment and flexibility in application, so that we may discover the best methods available to us for the moment, and use them until we find better ones. By following the Natural Law, we shall facilitate the evolution of the child into the adult, working with Nature, not against her; that is, Education will be recognised as a science, and not a haphazard dragging up of youth, consisting chiefly in forcing into them knowledge from outside, instead of helping them to unfold and utilize the capacities they have brought with them into the world. As Happiness increases the life-forces and Pain diminishes them, as Love energizes and inspires to Right Action, while Fear paralyzes faculty and inspires Hate, Happiness and Love should be the atmosphere inbreathed by the young, whether in the Home, the School, or the College.

The Fourfold Scheme

As man is a spiritual being, manifesting in the external world as Intelligence, Emotion and Activity, the Education of the young must help the inspiring Life to unfold itself, and must train the organs of Intelligence, Emotion and Activity ; that is, must be religious, mental, moral, and physical Any so-called education which omits any one of these four departments of human nature is imperfect and unscientific, and its outcome will be a human being deficient in one or more of the groups of capacities on the balanced evolution of which the extent of his usefulness to society depends.

But the introduction of the word "society," reminds us that Education is not the training of an isolated individual, but of an individual living within a social order, the happiness of which depends on the recognition by each that he is not an isolated but an interdependent being. Society is a congeries of interdependent individuals, every one of whom has his place and his functions, and on his due discharge of the latter the right working of the whole depends. Hence Education must consider the youth as the embryonic citizen, with social duties and social responsibilities, must see him in relation to his environment—the Home, the School, the College—and from his earliest years must train him, as boy or girl, to feel himself as a part of his country, with his duties and responsibilities to the

Motherland ; that is, he learns to serve the Motherland in the Home, the School, the College, as a foundation of, and as a preparation for—not as apart from—the wider and fuller service, as man or woman, in the larger world We must evoke the sense of duty, by showing the pupil that duty is a debt he owes, first to the parents, the brothers and sisters, the servants, who have protected him in his helplessness, have surrounded him with affection, and on whom his nurture and happiness still depend We must evoke the sense of responsibility by showing him how his thoughts, feelings and actions affect his environment, and then react on himself. Needless to say we do not teach these principles to the child, but they must be understood and practised by parents and teachers, so that they may base their education of the child on knowledge, and vitalize it by example.

This duality, the evolving life and its environment, must be borne in mind throughout education, as its subject matter will be distributed under these two heads.

The first includes the evolution of the individual qua individual, the drawing out of all he has in him, thus raising him in the scale of evolution. The second is that which the old Greeks called Politics, a word which has been narrowed down in a most illegitimate fashion in our modern days to the strifes of political parties, a degradation of a noble word which used to include all

the relations of a man to his environment ; in that older sense we shall use it here, in order that the unity of the relation of man to his environment may be realized—the unfolding consciousness recognizing, and therefore becoming related to, a larger and larger environment, the Home, the School, the College, the City, the Province, the State, the Race, Humanity, the World. There is no break in principle , the first three are a preparatory stage for the second three, and this whole six for the remaining three ; the infant, the youth, the young man is the embryonic citizen, to be born into the outer world truly, but shaped and nourished in the womb of the mother, himself all through.

Let us first consider the objects of each department of education.

OBJECT

Religious Education. The object is to clear away the obstacles which hinder the natural instincts of the unfolding Life—Love to God (Life-Side) and Service of Man (Politics-Side). These obstacles are summed up in the idea of separateness, the essence of spirituality being Unity.

Mental Education : The object is to develop and train the powers of Intelligence as an aspect of the evolving Life. On its Life-Side it develops and trains those powers, such as observation, memory, co-ordination,

reasoning, judgment, the clarity of thought and its lucid expression. Its Politics-Side is a knowledge of the evolution of society to its present condition, and a clear vision of the next stage of its progress.

Moral Education : The object is to develop and train the powers of Emotion as an aspect of the evolving Life. Morality is "the science of harmonious relations," and on its Life-Side it is Truth, harmony between the smaller and the larger Self in Will, Emotion and Action, showing itself in the virtues of accuracy and honesty in intellectual matters, and in the effort to realize the ideal intellectually chosen. On its Politics-Side, it is Love, and includes all the social virtues, the sense of duty and responsibility.

Physical Education : The object is to develop, train and co-ordinate the nervous, muscular and glandular elements into digestive, respiratory, circulatory, reproductive and nervous systems, with their special organs of action as an aspect of the evolving Life. The Life-Side is to provide a sound and well-balanced and well-controlled body, as the physical basis for religious, mental and moral activities. All of these are conditioned by the physical body, are distorted, or rendered excessive or deficient, by physical disturbances, mal-co-ordination, excess or deficiency of physical vitality. The Politics-Side is the use of this for service in such of the nine stages above-mentioned as are embraced in the individual consciousness.

NATURAL FACTS

The early evolution of the human being falls into three natural periods of seven years each, ending at the ages of 7, 14 and 21. Pupilage and Studentship ought to cover these, and at 21 the young man and woman should be fit to face and profit by the Education of the outer world.

First Period, Birth 1 to 7 : Chiefly Physical. The Senses predominate, and the passions are stimulated chiefly by the contact of the sense-organs with external objects ; hence the Education should train the senses by accurate observation of natural objects and of the happening of definite sequences, leading later to the evolution of the reasoning faculties, for the training of which the brain has not yet developed—but is preparing—the necessary physical basis. The greatest possible freedom should be given to the child, consistent with protection from serious injury to himself or others, so that he may show his natural capacities, and they may be drawn out by opportunities provided for them. The passions, hardly yet to be called emotions, must be gently trained. The nutrition of the body is all-important, as serious errors in this vitiate and shorten the whole future life.

Second Period, 7 to 14 : Chiefly Emotional. The Emotions predominate, and the mental faculties are excessively coloured by them ; hence the Education should

be directed chiefly to their training and control, so that when the period of puberty arrives the boy and girl may understand the broad facts of human physiology, and may have gained a mental control of the emotions. The reasoning faculties are germinal and should be developed but not overstrained, the mental education being mainly the accumulation of facts, gained by observation and experiment, and the training of the memory by their co-ordination, the acquiring of languages, formulæ, and the like—studies which depend largely on memory.

Third Period, 14 to 21 : Chiefly Mental. The mind, accustomed to observe and well-stored with facts, has the materials of knowledge. It is now to work upon them. This is the period for the developing and training of the reasoning faculties of coordination, of judgment, passing to the serious study of Logic, Philosophy, Science and Art.

A SCHEME OF NATIONAL EDUCATION FOR INDIA

GENERAL SCHEME

IN all schools the medium of instruction will be the mother-tongue of the district. English will be taught as a second language throughout the Secondary and High Schools. The hours at school should be from 7 a.m. to 6 p.m. Tuition 7 to 10 and 2 to 4. Food, Rest and Games 10 to 2 and 4 to 6. (The hours will vary in different parts of India. The principle is to have rest, not brain-work, after the chief morning meal.)

The day's work should begin and end with a short religious service with singing.

School Education is divided into Primary, Class I A and B, ages 5-7. Lower Secondary, classes II, III and IV, ages 7-10. Higher Secondary, classes V, VI, VII and VIII, ages 10-14. High, classes IX and X, ages 14-16. The Higher Secondary will be closed by an examination, and from this point boys entering on crafts and industries should pass into Technical Schools. The High will also be closed by a School-Leaving examination. Those who enter professions such as

engineering, the higher grades of agriculture and of business and commerce, teaching, arts, science, medicine, etc., will pass an additional year in a University Preparation Class, whence they enter a College by passing an Entrance Examination, taking their degree in three years, i.e., at 20 years of age, and entering on postgraduate studies thereafter.

Girls' Education will be the same as that of boys in the Primary and Secondary stages, except that needlework, music and cookery will form a part of the Manual Training in the Secondary stages, and in the Higher Secondary, household economy, hygiene, home science and first aid will take part of the time devoted to literature, history and geography by those who intend to pass into High Schools. So many girls leave school at 12 and 14 years of age that it is necessary at present to make these modifications. Thus we have :

PERIODS

1. Birth to end of 7th year (English, 7th birthday).—*Primary Education :*

- (a) Birth to end of 5th year—Home.
- (b) Sixth and seventh years—Primary School.

2. 7th to end of 14th year (14th birthday).—*Secondary Education :*

A sound general education, without specialisation, closed by a certificate examination. The education

should be a judicious balance between theoretical and practical instruction.

3. 14th to end of 21st year (21st birthday) or beyond.—*Higher Education*:

(This branches out into three sub-periods according to the future chosen by or for the student.)

(i) 15th to end of 16th year (16th birthday)
High Schools, either completing the School Course, or leading to the University, of various types:

(a) Ordinary High Schools, including a practical department, and offering various alternative subjects according to the career chosen by the student.

(b) Technical High Schools, including Schools of agriculture, trade, business, etc.

Both closed by a school-leaving certificate examination.

Students passing on to the University do not go up for this examination but take a further year, with the examination at its close.

(ii) 17th year in a preparatory class for admission to the University, at the end of which there is an entrance examination.

(iii) 18th to end of 20th year—the University, including business, agricultural, teaching, science, arts, engineering and other departments in appropriate Colleges.

Closed by degree examinations, and leading to post-graduate studies.

GENERAL OUTLINE OF STUDIES

Parents and Teachers should acquaint themselves with the systems of Froebel, Pestalozzi and Montessori, and the investigations of Binet

FIRST PERIOD : CHIEFLY PHYSICAL

Home. *Life-Side*: The care of the body must dominate all other considerations. Years 1-5 and for the poor and neglected, pre- and post-natal clinics are essential. From birth, regularity of habits should be formed, and the infant should be carefully watched, but not be constantly in the arms or lap. He should be left to crawl about and surrounded at a little distance with brightly coloured or shining objects, awakening curiosity and exertion to reach them. He should not be put on his feet nor helped to walk ; his own efforts are best and safest. At about 3, increased opportunities of choice should be put in his way, to draw out his faculties and aid originality. He should be encouraged to observe and to make his own little experiments. He should learn to know the parts of his own body, arms, legs, hands, feet, eyes, ears, nose, mouth ; should count his fingers and toes, to his own great amusement.

At 4, his play may be a little organized, but the organization must never be forced on him, but rather

offered when he feels a want, and begins to grope for its satisfaction. Above all, a little child must never be harshly spoken to, nor frightened. Fear breeds deceit, because of the helplessness of the child surrounded by people bigger and stronger than himself. The great virtue of Truth will be naturally evolved in the absence of fear. Little outbreaks of temper should be met by catching the attention with some pleasant object.

Politics-side: Home Politics is the evocation of the love instinct, and the gentle direction of it to find pleasure in sharing, and pain in holding for itself alone. Every movement of the child to give should be met with smiles and caresses, while grasping as against another should result in sadness of look. The play of children together should be used to help them to feel their interdependence, the happiness of harmonious relations and the pain of discord. The opportunity for doing little services should be given, and the child encouraged to help all around it, to be kind to animals, plants, etc., to be clean, neat and orderly, because these habits make the home pleasant for every body.

Primary School. Class I, A and B. Life-Side: Play
Years 5-7 is the method of teaching, largely based on the observation of objects, and on their inter-relations, their number, their shape, their colour, their use. Dexterity of fingers should be developed by the making of objects. The

school-room should be scattered over with attractive objects, which stimulate curiosity and desire to imitate, and thus evoke the creative power of dawning intelligence and shaping touch. The child should wander about freely, and choose for himself the objects which attract him. The teacher should watch him, should help him, only when eager effort begins to be discouraged by failure. The child will learn largely by imitation. He will learn exactitude by discovering that badly made things won't work. He will learn that success waits on obedience to conditions, and that impatience, anger, petulance, do not change the nature of things but only ensure failure. Reading and writing will be learned by play, if the opportunity be given as soon as the child wants to do either. It has been found by experience that if a child is given cut-out written letters to play with, and is guided to trace them with his finger many times, the desire to imitate awakens, and he asks for paper and pencil and repeats the motions so often made, thus producing the letters ; he teaches himself to write. Reading may begin with short nouns accompanied by pictures, the word being pronounced by the teacher and thus associated with the picture. If a word and its picture are on a block, the blocks may, after a time, be jumbled together and the child picks out any word named.

Stories should be used as means of teaching religious and moral lessons, and class singing of stotras

and bhajans. It is very desirable that each school should have one or more shrines according to the faiths of the pupils, where the children could go as a part of their religious education, and be trained in their own forms of devotion. Drawing and modelling should be encouraged. The four rules of simple arithmetic should be taught by objects.

Politics-Side. Primary School Politics are only an extension of Home Politics, of usefulness and helpfulness, now showing these to people who are at first strangers. The circle of service is enlarged. The child should put away neatly in their own places all the objects he has used, that others and himself may find them easily next day. He should clear away any rubbish he has made, and help to leave the room neat and clean.

The school should have a compound for games, exercises, dancing and class movements with descriptive songs. All these help the child to see and feel that co-operation and harmony make the exercises pleasant to all, while the absence of these in any spoils them for all. Little gardens should be given to the children, and they should be led to observe birds, insects and flowers.

The child will, unconsciously, practise in the home the ways learned in the school, school and home thus reacting on each other.

Great care must be taken not to tire the child, to see that he is properly nourished, that he develops no

bad habits, and, remembering his imitativeness, his teachers should be chosen with scrupulous attention to their manners, accent, and general refinement and gentleness. During these years and during the second period, the child is chiefly receptive, and his whole life is strongly influenced by his surroundings. Character appears and tendencies are developed. No later efforts can wholly eradicate impressions made during these plastic periods.

SECOND PERIOD: CHIEFLY EMOTIONAL

Lower Secondary School. Classes II, III, IV.

Years 7 to 10

Religious Education

Life-Side: The idea of God as a loving Father who has shared His Life with us and with all things. Stories, Stotras and bhajans.

Politics-Side: This sharing of life as a reason for helping all around us, shown by stories taken from the lives of great religious Teachers and philanthropists.

Intellectual Education

Life-Side: A good foundation for knowledge of the Mother-Tongue, by reading, composition (story-telling

by teacher and reproduction by pupil, observations of simple objects, etc.). Sanskrit, Pali, or Arabic, very elementary. The classical languages of India, Sanskrit, Pali, Arabic, should be taught (as English now) from the standpoint of such modern teaching methods as Berlitz, Gouin and similar methods. No declensions and rules should be taught at first. The child should first learn the names of the objects which surround him, then simple phrases concerning the life which he actually lives among these objects, leading on to simple conversation. Only after real interest is aroused in the language as a spoken language should rules of grammar be begun. English, by conversation and telling easy stories Nature-study, such as life-history of plant and animal, observations and experiments. History and geography, by pictures and stories about them, the making of models and maps, beginning with school compound, immediate surroundings of houses, roads, fields, etc. Arithmetic, easy problems, Indian money, weights and measures, simple bills, simple geometry and measuring. Pictures and models to be plentifully used, and to be carefully chosen to develop the sense of form and colour, and the appreciation of beauty.

Politics-Side : Constant reference during teaching to the interdependence shown in common languages, history and geography. Duty to those nearest to us as service of Motherland.

Moral Education

Life-Side : Stories, illustrating truth, devotion, courage, honour, fortitude, etc.

Politics-Side : Laying stress on all around us as our larger family, with stories of self-sacrifice, of duties to elders, equals, and youngers, of kindness to animals and plants Inculcation of duty of service by examples of it, and of love and pride in country by stories illustrating these from Indians great in literature, art, science, war, and social service.

Physical Education

Life-Side : Care of bodily cleanliness, value of healthy body ; self-control ; orderliness ; reaction of anger, jealousy and other passions on health. Drawing and modelling. Gymnastic exercises. Breathing, elementary manual training

Politics-Side : Concerted exercises with music ; drills ; games wherein co-operation is necessary to success. Duty and pleasure of using knowledge and skill to help the more ignorant and clumsy.

Higher Secondary School. Classes V, VI, VII, VIII.

Years 10-14

Religious Education

Life-Side : Outline, illustrated by stories, of the chief doctrines of the pupil's religion.

Politics-Side : The fundamental unity of religions. Sufferings caused by intolerance and bigotry.

Intellectual Education

Life-Side : More advanced teaching of Mother-Tongue, literary and colloquial. Sanskrit, Pali, or Arabic English by reading of simple modern stories with plenty of dialogue, letter-writing, copying extracts of good modern authors. Nature study, including anatomy and physiology of human body, dissection of plants, and their growth. Physical geography, including elementary physics and chemistry. Indian history and historical geography, including preliminary outline of Indian political, economic and industrial geography. Indian life in different periods of history such as Chandragupta I and II, Mughal, etc. Outlines of the geography of the world. Higher Arithmetic. Elementary Algebra and Geometry.

Politics-Side : Here, again, the unity of the Nation under superficial differences must be the spirit of the intellectual instruction. Stress should be laid on the political, economic and industrial conditions. Pupils in these classes should learn to help and teach those in the lower classes.

Moral Education

Life-Side : Fuller teaching on the virtues needed to make the good man, and

Politics-Side : The good citizen. Civics and Aesthetics will be introduced.

Physical Education

Life-Side : Instruction in the physiology of sex—plant, animal, human. The individual and national need of Brahmacharya in student life. Danger of errors in the great transition from boyhood to manhood. The body to be trained in muscular strength, hardness, and athletics, before the danger-zone is entered. Indian exercises to be practised daily. Carpentry, basket-work and the use of tools to be practised. First Aid to be taught.

Politics-Side : Continuation of Lower Secondary. Duty to the Motherland of making and keeping vigorous health. The self-control of true manliness. The training of the playground in co-operation, discipline, obedience and the leadership of merit all-important.

THIRD PERIOD : CHIEFLY MENTAL

High School. Classes IX, X.

Years 14-16

Religious Education

Life-Side : Fuller teaching on chief doctrines of the pupil's religion.

Politics-Side : Mutual respect among religions. The special value of each of the great religions. Their relation to each other in India.

Mental Education

The type of education during these two years of school life will to some extent depend upon the after career the pupil is expected to adopt. There will be a certain specialization, in the sense that boys studying in different High Schools will study different subjects according to the careers for which the High School is a preparation. On the other hand, certain subjects will be common to all High Schools.

Life-Side : Common Subjects : Further instruction in the Mother-Tongue. English, by composition, reading of suitable classical prose writers, e.g. Ruskin, and poets, and including readiness of expression in reading and writing. General science, including further physics and chemistry, applied physical geography, further anatomy and physiology of human body, with more detailed instruction in First Aid. Further Indian history and historical geography. Further algebra and geometry. A short course in elementary psychology.

Special subjects to be included in the curricula of

(1) AN ORDINARY HIGH SCHOOL

(a) **Arts Division :** Sanskrit, Arabic or Pali. A more specialised course in (i) Mother-Tongue, (ii) English,

(iii) Indian history and historical geography. History of the British Empire.

(b) *Science Division*: Sanskrit, Arabic or Pali. A more specialized course in (i) Mother-Tongue, (ii) English, (iii) Physics, Chemistry, etc., (iv) Algebra and Geometry, including Trigonometry and Mensuration, with the elements of Surveying. Further Nature Study.

(c) *Teachers' Division*: Pedagogy, further psychology, School Management. A course in the principles of Physical Training. Domestic Science. Where possible, practice in Teaching. Further Nature Study.

(2) A COMMERCIAL HIGH SCHOOL

Commercially useful foreign languages, business forms, book-keeping, commercial arithmetic, office methods, commercial law, type-writing and shorthand, commercial history and geography.

For girls, food supplies and cooking.

(3) A TECHNICAL HIGH SCHOOL

Same as in Science Division of an Ordinary High School, omitting Sanskrit, Arabic or Pali, and adding : (a) Industrial History, (b) Elementary Engineering, (c) Mechanics, (d) Electricity.

(4) AN AGRICULTURAL HIGH SCHOOL

All subjects to be taught with special reference to their bearing upon rural daily life. Mathematics, including book-keeping, land surveying and mensuration. Experimental Science (Physics and Chemistry) with special reference to Agriculture (boys), Domestic Science (girls). Elements of mechanics, with special reference to agricultural machines. Nature Study and gardening. Elements of sanitation and engineering.

The above courses indicate in outline the kind of education suggested. But other types of High Schools-might also be useful, e.g., Art High School, for music, drawing, painting, etc.

Politics-Side : The various subjects should not only be taught from the point of view of their value to the individual, but equally with reference to their constructive value as regards the growth of the Nation. The elements of Social Science should be understood in outline.

Moral Education

Life-Side : Further training in aesthetic development including artistic appreciation.

Politics-Side : The encouragement of the chivalrous spirit. Elder boys who show signs of the true political spirit should be appointed monitors and prefects.

Physical Education

Life-Side : Manual training, shop practice and laboratory work constitute the physical side in the case of scientific and related subjects Continuation of the instruction under this head as given in earlier years.

Politics-Side : A fuller understanding and practice of the work in the Secondary stage. Parliaments. Debating Societies, Social Service Leagues, Night Schools, etc., are invaluable media for the expression of student-citizenship. Emphasis should be laid on the value to the community and Nation of the special profession for which the student is preparing. The teacher will continually lay stress on the essential dignity of all true labour, of whatever kind.

The Seventeenth Year. Special preparatory class for College careers.

Attached to each High School there will be a preparatory class for students proceeding to the University. The University will comprise all types of colleges—business, agricultural, arts, science, teachers' training, etc.—and in the various preparatory classes the students will be grounded in such special knowledge as may be required to be known before they begin the three years' College course. These special classes lead to an Entrance Examination to be conducted jointly by the University authorities and selected members of the various school staffs.

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SCHOOL AND COLLEGE POLITICS

It will be seen that School Politics should form a natural daily part of the school life, consisting in co-operation and in all forms of service. The students in the High Schools should learn to take interest in the life of the poor of the town, and should be trained to give help in festivals, in town and village accidents, and in the teaching in the primary and night-schools. They should be encouraged to seek and utilize opportunities of service, and learn to see in all service of the poor, the suffering, and the younger, the Service of the Motherland, and to use these also as the training for higher Service by practice and by the gaining of knowledge.

Boys at School should be encouraged to join the Indian Boy Scout Movement; at College, Cadet Corps should be formed for regular drill.

In the College, they should continue in the path of Service, and should also attend public lectures on sanitation, and kindred topics touching the health of the people, or social reforms, legislative problems, on the condition of the masses and how to help them, on the questions with which they will have to deal when they leave the College for the wider life of men. Equipment for public life must be largely gained in pre-graduate and post-graduate studies, for to rush into action unprepared and unequipped is folly.

VILLAGE DEPARTMENT

Schools in small villages need to be arranged in a fashion somewhat different from those which are intended to send their pupils on into Secondary and High Schools. The Village School is usually all the School the boys and girls enjoy, save in the exceptional cases of brilliant pupils.

The day's work should begin with the singing of a bhajan by the children, and a short prayer. Reading as before explained, and writing, the lessons very short, with drill, dances or games between them. Simple arithmetic, as before, by objects. A lesson on flowers, leaves, grains, seeds, animals, brought by the children, to be chatted over. Geography by a map of the village in damp sand, fields, houses, well, tank, temple, and the paths and roads leading away to other places. Gardens, how to prepare the soil, to sow, to weed, to water, to train plants. On wet days the making of baskets, learning to sew, to knot, to drive in a nail, a screw, to mend utensils, etc.

At 8 or 9 years of age, half the school-time should be spent in the working sheds attached to the school, where the village trades should be taught. The gardens lead up to agriculture, to be taught in land set apart ; in the school, the growth of the plant, why it drains the soil, and how to make the loss good ; in the field,

examples of plants in manured and exhausted soil. How to dig deeply, to graft, to prune. The care of animals, and kindness to them, will be part of the training. The carpenter's shed takes some of the boys, and they learn to make tools and simple articles used in the village. Others go to the weaving shed, learning the use of simple improvements that increase output.

Both boys and girls from about 10 should learn how to bind up a cut, where and how to put on a ligature to check dangerous bleeding, how to bandage a sprained wrist and ankle, how to make and apply a poultice, what to do in cases of the bite of a dog, horse or snake, the sting of a scorpion, hornet or wasp, a bad scratch, a burn. The need of scrupulous cleanliness in all dressing of wounds.

Sanitation, domestic hygiene, cookery, washing, house-cleaning, should be learned and practised by the girls, while the boys are in the work-sheds.

The teachers should mark any pupil with special gifts, that he or she may go on to a secondary school, but the large bulk will have all their schooling in the village, and the instruction should aim at making the village life interesting. The school-house should form, in the evening, the village club, and lectures might be given to help the adults, often eager to learn.

It is suggested that these village schools should form a separate department of the Board's work. Boys in

the High School of a neighbouring town should be induced to help the villagers and their children as a way of serving the Motherland.

NOTES ON SECONDARY EDUCATION

BY GEORGE S. ARUNDALE

The following subjects are to be studied during this period, some being taken up later and others from the beginning.

Religion : From the standpoint of the individual, religious instruction should acquaint the pupil with the lives of great spiritual teachers and with his duty to reverence them according to their advice and example. By means of stories the virtues of devotion, kindness, etc., should be strengthened. The details of ceremonial and other aspects of religion do not come within the province of the secondary school. Religion must also be taught as a unifying force and therefore as a motive for social service, through the example of the great spiritual teachers, all of whom lived and worked for others.

Physical Instruction : The purpose of physical instruction is to enable the pupil to build a healthy body, by means of exercises and games, so that the body may be a servant and not a master. The purpose and value of a healthy and well-controlled body should

be clearly explained, and theoretical study should lead up to the elements of physiology and hygiene. Singing might usefully be included under this head. Pupils should be trained to realize the value of a healthy body as an essential factor in success and happiness in life, and the teacher should study the value of rhythmic exercises as aids to self-control.

Politics : The pupil should begin to learn that he is a member of the social order, depending upon it for his well-being, and sharing with others the common heritage of the past. The beginnings of the conscious realization of his membership in the community will be gained when the child first goes to school, and this later period is a connecting link between the home and the wider surroundings, with which he will later on come into contact.

Individually, the study of politics removes selfishness and narrow interests from dominating motive ; while, socially, the study of politics shows him how to become an intelligent and responsible member of the community in its varying aspects—i.e., home, school, college, village, town, province, Nation, etc.

Nature Study and Science : The basic value of Nature Study and later on of more formal sciences is (1) to enable the pupil to understand the life around him, and his relations to it, through observation and experiment ; (2) to co-operate with Nature intelligently, so that the various kingdoms of Nature may live

and grow harmoniously together. By the study of Nature the pupil learns also to appreciate growth qua growth, and gains a sense of the majesty and grandeur of life. He learns to realize the essential unity of life and of his part in the mighty whole.

One of the special values of Nature Study is that the pupil becomes encouraged to emulate the observed inventiveness, resourcefulness and adaptability of Nature.

From about eleven years of age the pupil may take up physiography, including the necessary experimental physics and chemistry. These studies should also arouse in the pupil a sense of the value of industry in human life and in the dignity of productive work.

Indian History and Geography : First in the form of stories, and gradually leading to local history, with excursions. Preliminary outline of Indian political, economic and industrial geography. A study of Indian life at different periods of history, and under the varying geographical and other conditions of modern life. Outlines of the elementary geography of the world. Indian history should be taught so that it gives the student a full sense of the value and dignity of the National characteristics, and awakens a pride in the history of the country's past.

Each Province might be allowed to lay stress on its own provincial history.

Mother-Tongue : Apart from the need of all subjects being taught in the pupil's own Mother-Tongue, efforts

should be made to lay the foundations of a good knowledge of the Mother-Tongue, both from the literary standpoint and from the point of view of the language as a medium for the expression and communication of thought. Careful study of the Mother-Tongue influences refinement of speech and accuracy of expression.

English : Conversationally from eight years of age, and more definite study during the last three years of secondary education. The object of the study of English is not merely to facilitate intercourse, trade, etc., but to introduce the Indian pupil to the spirit of the English race, so that the useful elements in the growth of the English-speaking peoples may be assimilated in the life of India.

Mathematics : Practical geometry from the age of seven years, as also arithmetic. The object of the study of mathematics is partly to discipline the mind and partly to train the reasoning and classifying faculties, training the student also to enter and understand the world of abstract thought. The study of mathematics leads to the understanding of the laws of Nature both as they affect the individual and as they affect society.

Manual Training : Including drawing, modelling and possibly painting.

Carpentry, basket-work, and the use of tools, gardening, etc., might all come under this head and a

graded course should be established. For the pupils who leave school at the age of fourteen years, and especially in rural schools, great importance should be attached to this subject.

It should be added that all study is but a preparation for service, whether in the narrower surroundings of the home, in the wider surroundings of the school and college, of village or town, or the even wider service of the Nation or the Empire. Teachers should encourage their pupils to give of that which they have learned. The elder children should help the younger, the less ignorant should teach those who have few if any opportunities for acquiring knowledge. The school thus becomes a centre for giving as well as for receiving, and vitally benefits its surroundings. From early years the child should therefore understand that every subject of instruction is not only a means toward self-development, but an avenue through which service may be rendered to others, just as he himself is helped by parents and teachers.

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